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AT HOME AND ABROAD

JULY 1939

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Dr. Hachiro Yuasa was for twelve years professor of entomology in Kyoto Imperial University (he had received his M.S. and Ph.D. degrees from the University of Illinois). He became President of Doshisha University in 1934; his acceptance of the presidency was an act of loyalty involving real sacrifice, for his position in the Imperial University was from the Japanese point of view a very high one, much higher than the presidency of a private university. He was forced to resign from Doshisha in 1937 because of his staunch refusal to be stampeded into a supernationalist position. He is known as an uncompromising Christian and as a strong friend of America.

Rev. William C. Besselievre is pastor in Pierre, South Dakota. Rev. Harold Case is pastor at Elbowoods, North Dakota. Rev. William Seth Baggett is pastor in Reeves, Louisiana. Rev. Ernest Graham Guthrie is Director of the Chicago Congregational Union and of the Chicago area of the Congregational Christian Conference of Illinois. Rev. Arthur S. Wheelock is pastor of the Church in the Highlands of White Plains, N. Y. Rev. Harry A. Beadle, formerly for many years holding pastorates in Connecticut, and for several years principal of Brewer Normal School in South Carolina under the A.M.A., writes from Maine.

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OUR COVER

Boys are giving the call to a Sunset Service—"the best part of the day" at the summer conference by the lake, beneath the pines, face to face with the gathering glory of God.

But they are especially trumpeting an important announcement. If you are interested, turn to The Editor's "Open Letter to Our Readers" on the first page.

An Open Letter To Our Readers

Dear Friends:

Yes, the *Herald* is to undergo a very drastic change. But it is not to be merged out of existence.

It is to go on "witnessing" for the work the world over, and, God willing, it will become even more "necessary" to all concerned.

I suppose that next month at the latest some official announcement of the change will be made. This letter to you is merely a personal affair—as one worker to another. I am writing it because I feel I owe it to you, and because I crave so deeply your moral coöperation at this crucial hour.

As you will learn, the general control of the magazine has been transferred from a separate board of directors to the Missions Council, our joint promotional and educational agency of the boards. More particularly will it be under the new Committee Ad Interim of said Council.

To those not acquainted with the mind of our leaders this may mean that the *Herald* becomes more of a "propaganda sheet." But I am assured that there will be every support given to our purpose to build around the "journalistic" rather than the "promotional" policy of procedure. News, rather than propaganda, will be our governing principle.

We shall have the same staff that we have been having, and of course the editors will continue working in the same harmonious way.

As the *Herald* is to be greatly reduced in size, we cannot preserve all the display values of the present magazine. Perhaps, too, other features will have to be given up or greatly curtailed. Yet this may mean the development of values we've never had before. Who knows, we may serve you and the Cause more effectively in this form than in the other!

Anyhow, let us see what can be done to make this time-honored magazine of ours meet the demand of the hour.

There's tremendous vitality in the old fellow. For over a century and a quarter he has kept a-going, adjusting himself to the exactions of the various periods in our Church history; yet ever witnessing to the transforming power of Christ's gospel in the heart and life of humanity.

So, feeling the dignity of our calling, we'll take our task seriously, leaving the results to God—and *you*.

Yours in the fellowship,

Frank F. Bell

Boys and Girls of America

Jane Goes to a Summer Conference

WHAT did I learn at the Wells Young Peoples Conference? All sorts of things happened to me.

Coming from a small town and never having been away from my family before, I wondered how I would get along with the other young people. But I did not have a chance to be homesick. My room mate was from Syracuse, but we got along nicely even if we had never heard of each other before.

Eating at a table with a dozen young people was a new experience. Our table "mama" and "papa" kept shifting us around until we knew everybody. I liked everything they had to eat except the boiled eggs which they served for breakfast on two days. For fear I might make a mess when I cracked them I passed them by, as did most of the other boys and girls.

The Wells Conference was held on the Wells College campus, and our rooms were in one or more of the college dormitories. So I felt exactly as if I were attending college. Everything was so beautiful that one wanted to come back and stay four years. Anyway, the conference has given me a nice big sample of college life!

Of course the most interesting part of the conference was the young people. You were with them all the time, only things were planned so that there were different groups at table, in your classes and in the dormitory. The result was that I became acquainted with boys and girls from all parts of the state.

It was fun just to talk with the other young people. In the afternoon we would start out to play games, only sometimes we would end sitting under the trees telling each other about our homes and families. Everything was so free and easy that before you knew it you had told things which at home you would regard as secrets. Only at Wells we were all friends, so it did not matter!

In a small town we know a lot of unpleasant things about each other, but at Wells all you saw was the nice side of the boys and girls. It made you feel better about human nature.

We studied China in a Chinese setting

Every morning we had three classes and one study period. The one I liked best was taught by Mrs. Rinden, who had brought her children home from China for safety but whose husband was still over there. With the help of the boys she fixed up one end of our class room so it was a regular bit of China with mottoes in Chinese. She wore a Chinese gown in class—only I think it was the sort the men wear, at least it had a skirt. She made China seem just as near as Buffalo—and more real than New York City. And she gave me a new idea of what missionaries are like.

But the best part of every day was the sunset service. While a number of hymns were being played on the college chimes we would gather on the lawn. Each night the delegation from some church would conduct the worship service. Then someone from the faculty would give a short talk, after which

The campus was a friendly place

we would sing "Taps"—which would be echoed twice by buglers at a distance. But the important part of the sunset service was not what was done but the way we felt. The world seemed so clean and pure and beautiful, with the leaves overhead, the grass underfoot, and the sun sinking into the lake before us. You felt as though there really was a God and that he had made a lovely world for us to dwell in.

Living with people I liked, making new friends, learning about other parts of the world, finding God out under the open sky—that is what one summer conference gave to me.

Our Apostle James

By Dorothy P. Cushing

An ardent apostle of church unity and racial comity in South Africa, Dr. James Dexter Taylor of Johannesburg looks back on nearly 40 years among the Zulus. He knows whereof he speaks when discussing the racial, social, and economic problems of South Africa and the problems of the African Christian Church.

Someone has said that through these recent depression years Dr. Taylor's coat of arms should have borne a device indicating "problems rampant." This might indeed be inscribed on every missionary's coat of arms.

Faced with a reduction of staff and budget, he has kept alert to the issues before him in his executive capacity as Superintendent of the Amalgamated Churches of the American Board Mission and the Congregational Union of South Africa in the Johannesburg area.

In his churches no less than six languages are spoken: Zulu, Sotho, Tswa, Ndau, Xhosa, and Tswana. He preaches in Zulu a great deal, and even so, is often interpreted into at least two other languages!

"BISHOP OF ZULULAND"

He has been called facetiously "the Congregational Bishop of Zululand," not because he has had any dictatorial inclinations, but because all his wit and wisdom have been called upon to meet each day's work entailing continuous contacts with others and many executive decisions, for he has had oversight of the evangelistic work in sixteen important centers and seventy-seven preaching places.

Meeting regularly with eight native pastors and evangelists, when, after a devotional service, they tackle the problems of their individual churches, Dr. Taylor keeps his finger on the spiritual pulse of his black brother ministers. He knows the Zulu church situation inside out. Sometimes he doubtless wishes the outside were inside!

He has not only been up against denominational rivalry, economic and social adjustments, and the White and Black Question, but he has also worked untiringly toward harmony between the Zulus, Basutos, Xoasas, Bechuanas, Batswa, and Mandaus in our own churches on the Reef—this last is *one* task at least that doesn't trouble an American state superintendent!

•

More or less out of a clear sky the doctor was asked this question:

"Why do we need missionaries in South Africa today?"

Dr. Taylor smiled—a very delightful smile, as many already know. He was not caught napping nor was he in the least disturbed by this blunt inquiry.

"The Zulus have had no opportunity to develop the type of leadership found in other countries," he replied. "They have had very meager educational opportunities. They have no national life of their own.

"The native Zulu ministers, many of them, have little educational background, and it is only recently that a B.A. degree at Fort Hare has been given to black men in South Africa.

"In fact, it was comparatively recently that they could get *any kind* of advanced training. *The Zulu has great pride in his race but no outlet for this pride.*

"It has been suggested that before Government goes very far in the matter of educating the Native it make up its mind what it is going to do with him when he is educated. In other words, what outlet for his abilities will the black man have?

"At present no Native can be in skilled labor, and he cannot get full medical training without going overseas. There are only nine Native Doctors in all South Africa.

MORE AND BETTER TRAINED MINISTERS

Although our Native pastors are for the most part men of ability and spirit, one of the greatest needs is a better trained ministry. Eventually we will have to do our training of ministers at Fort Hare. Different denominations already have hostels there, but the Congregationalists do not now have one, nor is it at present economically possible for our churches to support highly trained men.

"One of the weak spots in the Zulu church in my area is that the black man, when he reaches the Reef loses the religion he has found in the mission school and kept in his village, and this is especially true of the fairly well educated man. He cannot go into the white European churches, and the leadership in the black churches is often not on a sufficiently high intellectual level to attract and hold him.

"Right here then is one of the major needs for more missionary workers among the Zulu churches and among a people with wistful eyes fixed on a Promised Land into which they at present have little guarantee that they can ever enter.

•

"I hope the American Board will be able to continue its present activities, at least until such time as it can hand them over to a United Church of South Africa.

"A very large proportion of the cost of mission and welfare work initiated by American Board missionaries and still directed by them in coöperation with South Africans, white and black, is being supported by South African funds entirely. In many instances the major part of the capital expenditure has also been provided locally.

"This applies to the five splendid institutions in Johannesburg, covering the wide range of social welfare, maternity hospitalization, care and training of delinquent girls, and health work for a big Township of 30,000. It applies also now to our splendid McCord Hospital in Durban."

Dr. Taylor has shared in the task of the raising of funds in the case of several of these institutions. But the point he wished to press home to the American churches was that by providing little more than the maintenance of its missionary personnel, and that greatly reduced by retrenchments, the American Board has tapped "mines" of South African money and created priceless services for the Africans costing more than ten times the budget provided by the Board.

"Even the Bantu Congregational churches," he continued, "are self-supporting so far as any American contribution is concerned, and recently I was able to secure substantial aid for the Church's building program from white Congregationalists in Johannesburg.

"Under these conditions the Congregational and Christian Churches of America will surely want to continue their part of the support of the necessary missionary staff to keep these institutions Christian in character and purpose; and there will be young men and women from America who will want to share, as high school teachers, or nurses, or social workers, or missionary superintendents of churches, in the happy task of helping African young people to find their way in the new world of South Africa today."

UNITY NEEDED

That church unity can and must come about in South Africa is Dr.

Group photographed by Ray Phillips at farewell service in Johannesburg. Dr. Taylor is in center of front row, Mrs. Taylor at his left, Mrs. F. B. Bridgman at his right. Ruth Cowles is in the back row. The others are African co-workers.

Taylor's conviction. If and when it comes it will be due in no small measure to the efforts of this man. He succeeded in uniting the Congregational Union and the London Missionary Society on the Reef with our own American Board churches, which gave a new impetus to the missionary work among the Congregational churches.

"The spirit of the South African churches is illustrated by the way in which they maintain missionary work of their own in Inhambane," points out Dr. Taylor. "Two years ago Rev. Henry A. Stick and a Zulu pastor were delegated by the churches to go down and report on their work in this field.

"When they returned and told their story the churches responded by pledging and paying in that year $2000 to carry on this missionary work of their own. They contribute annually about $750 and are supporting a Native minister now and later hope to send down another trained man."

CHURCH FACES GRAVE PROBLEMS

There is at present a staggering social problem in the big cities and urban areas of South Africa. About 350,000 men and boys come from the rural areas to the Reef to do the hard labor of the mines. Then there are 150,000 more men in other types of urban work.

"The mine problems and the city problems are different—although both are problems," points out Dr. Taylor. "The men who work in the mines live in mine compounds. The Natives who come in from the kraals to work in the open city formerly lived in terrible slums. Johannesburg is now putting through a big slum clearance project."

The city which so long neglected its African workers is now building decent townships in the environs of the city: a vast housing scheme which incidentally has raised the question of erecting new churches for the Bantus.

"We can't expect all our people, old and new, to travel eight miles to the old church on Sundays, especially as, in order to encourage the Africans to stay at home in their own townships on the Sabbath, railway fare is doubled on that day," says Dr. Taylor.

"So we have had to find, not straw but money for bricks, and we have built two fine new churches and a schoolhouse during the past two years, with South African money. A brave portion of that for the churches came from the Africans themselves.

"An inevitable factor of the disintegration of Native domestic life due to masses of men being recruited for labor without their families, is a high percentage of illegitimate births and many mothers being left to shift for themselves when the men return to their distant kraals. They often try to eke out an existence in ways that are dark, among them the making of illicit liquor.

"The sad lag in the government's provision for the financing of Native education completes the vicious circle and creates the inevitable problem of juvenile delinquency."

In this and other social issues the missionaries have the hearty cooperation of the forward-looking Municipal Native Affairs Department of Johannesburg. It is generally agreed that the *mission* day-schools (there are no others) are the most important factor in grappling with that problem. We are not one of the largest missions but we have nine of such schools under Dr. Taylor's superintendence with about forty teachers and some fifteen hundred children in attendance.

"GET TAYLOR"

Just where Dr. Taylor has found time to do all the things he has done is a mystery. As a committee man he comes near holding the world's record, for the number of committees, commissions, and boards of directors on which he has served are legion. He was President of the General Missionary Conference of South Africa; President of the Witwatersrand Church Council; Chairman of the Non-European Committee of Child Welfare; and Treasurer of the Christian Council of South Africa—to mention just a few.

Anyone wishing to raise money for anything—at least anything that tends to strengthen the religious, economic, or social structure of both the black men and the white—makes a beeline for Dr. Taylor.

Of course he is more or less to blame for this, because no matter what they ask him to do—he just naturally goes ahead and does it. He is apparently that man who is advertised as "specializing in the impossible."

MADE MISSIONS NEWS

Dr. Taylor proved himself a super-salesman in Christian missions when back in 1932 he organized the World Service Exhibit and Pageant at Johannesburg. They are still talking about it.

Based on the famous "World-in-Boston," for five days it held the center of attention in the City of Gold. More than 10,000 persons visited the exhibit, not of motor cars, washing machines, or radios, but of Christian missions in action.

Dr. Taylor has delved into the fourth estate, too, and been a prolific writer for the press on subjects of the moment—especially for the African press.

He revised the Zulu Bible and worked on a commission that revised the Zulu hymnal. Imagine giving one line to a statement like that: *"He revised the Zulu Bible."*

ACTIVE IN OTHER GROUPS

His love for, and devotion to, the black man of South Africa has by no means hampered Dr. Taylor in

making signal contributions to other civic causes that affect the white man. Although many may not know it, South Africa has a Jewish problem. The Social Reform Committee of the Church Council on which Dr. Taylor served as Chairman determined to do something about eradicating the spirit of misunderstanding between Jews and Christians.

They began by inviting some rabbis to address the Church Council which represents all the non-Roman churches of the Witwatersrand, and went on to organize a Society of Jews and Christians of which Dr. Taylor is a Joint Secretary. This Society holds meetings alternately in Christian and Jewish homes, with discussions which lead to better mutual understanding. About once a quarter the Society holds symposiums on different race relations questions.

Born in the Watch City of Waltham, Massachusetts, Dr. Taylor stepped out of Amherst College with his B.A. in 1896 and in 1918 his alma mater gave him a D.D. In 1899 he was graduated from Auburn Seminary and sailed to Africa under the American Board.

He was at Esidumbini, at Adams, at Impolweni, at Durban and since 1927 in Johannesburg. To give a record of his work in these different places would require another article just as it would take several articles to tell the fascinating story of events in South Africa as Dr. Taylor has been relating them to many church audiences.

It must be said, however, that when he was in Durban he started night schools that kept hundreds of black boys off the streets. He also had a large share in the founding of the Durban Joint Council of Europeans and Natives, one of the important chain of such councils now existing in many parts of South Africa.

This past winter Dr. Taylor was coöpted to attend the great International Missionary Council at Madras, India.

So we must write finis for the time being to this very inadequate tale of a Taylor who is now in the United States on furlough, and is in much demand as a speaker among the churches.

Now is the Time in Japan

By Hachiro Yuasa

THIS is precisely the time for the Church to do its best to support and strengthen the Christian forces in Japan. The Japanese Christian leader, Dr. Kagawa, is of the opinion that the fate of Christianity in Japan will largely be determined by what we can do during the next ten years.

If un-Christian Japan seems to be a menace to the world, this very fact is the most potent argument for directing the maximum efforts of the whole Church to Christianize her.

•

My personal conviction in regard to the significance and importance of the American-Japan axis for the welfare of the peoples of the Pacific Basin during this century, prompts me to make the daring suggestion that there would be a true strategic value in intensive concentration of Christian efforts upon Japan just now.

In America at present, however, we hear voices questioning the wisdom of continuing missionary activities in Japan.

In a sense, it is only natural that this question should be raised.

The international crisis in the Far East has turned public sentiment decidedly against Japan, so that missionary zeal probably suffers in proportion.

The strained resources of the churches of the West, calling for strict economy, have concentrated attention first on the needs at home, and present a plausible alibi for curtailing expenditures in remote countries for almost unknown peoples.

A negative attitude toward missionary work has perhaps been fostered for the time being by the fact that the more statesmanlike leaders of the American churches have gradually come to realize the desirability of some reorientation of the entire missionary program in the light of the changing world conditions.

Even more serious is the fact that some people seem to consider the missionary task in Japan over because the Japanese Church has reached the stage of development where the strength and integrity of its native leadership and the successfully developed policies of self-support and self-government appear to be fully adequate to assure the effective completion of the island nation by the Japanese Christians themselves. Why bother with them any longer when the home needs in America are so pressing?

•

Granted that the Church in Japan may be justifiably described as a mature church, it yet needs missionaries today and the support of Christians in the West more than ever before.

To speak of retrenchment is

detrimental, not only to the Church in Japan but also to the life and work of the World Church itself.

Christianity is intrinsically an evangelistic and missionary religion. The history of religion proves that the Church thrives spiritually and grows in influence and prestige when it is evangelistically active; whereas it is doomed to disintegration and decay when it loses its missionary zeal.

World evangelism, moreover, is our eternal obligation to the Master, who was Himself the first missionary of the world. To be Christian is to be missionary-minded because evangelism was the direct injunction of Christ Himself.

THE SITUATION PRESSES

Specifically, the Japanese situation seems to be somewhat as follows.

1. Eighty years of constructive activities by missionaries and native workers have succeeded in planting the Church of Christ deep in the fertile spiritual soil of the Japanese people.

Numerically speaking, however, its influence is necessarily restricted, for what weight can 210,000 Protestant Christians bring to bear on a nation with over 71,000,000 population? Actually it means that on an average only one Japanese out of 400 is a Christian.

This fact of numerical minority explains, at least in part, the obvious ineffectiveness of the Church in the face of the present crisis, although, because of the high quality of the Christians the real strength and influence of Christianity in Japan is universally recognized as far more potent than mere statistics might imply.

The majority of the Japanese population remains to be evangelized. The unfinished missionary task is immense and the strength of the Japanese Church insufficient alone.

2. Self-support has been an established policy with the Church in Japan. Japanese Christians support their churches to the same extent, yen to dollar, as the Christians of greater New York support their churches.

Considering the comparative resources of the two countries, it speaks rather well for the native Christians of Japan.

The greater part of the foreign contribution to the Christian work in Japan goes to the support of the missionaries. Money is universally more readily given for needs in terms of personality.

3. The indigenous workers of Japan are by training and experience adequately qualified to meet the ordinary needs of the native churches. Their number, however, is inadequate. How to enlist high quality workers and keep them after they have enlisted is an urgent problem.

Particularly needed from abroad are experts in special fields of service. The present demand for experts along the regular lines of missionary work — Evangelistic, Educational, and Medical—is pressing.

•

But the Madras Conference has emphasized the importance of what is referred to as a four-dimensional missionary program, adding the very important sphere of Social and Economical work to the traditional ones listed above, and experts in that vital phase are especially needed.

I would like to add another dimension, that of International Relations, which would of course demand an entirely new type of missionary and missionary program.

4. Strange as it may seem, foreigners, in spite of their many natural handicaps, have certain advantages over the native workers as missionaries. Doors closed to natives are quite often open to the foreigners; missionaries are often tolerated in places and with persons inaccessible to the native workers.

Foreigners, because they are foreigners, still enjoy special consideration and courtesies from the people. Thus, modern missionaries have great opportunities to bring their Christian influence to bear upon people in positions of strategic importance.

This is where Christian statesmanship is most needed. I cannot but recall the great accomplishments of the pioneer missionaries in the early period of Meiji. Just such coöperation is needed today.

5. The rise of nationalism in Japan—the outburst of patriotism in the face of the international crisis—is taken advantage of by different religious groups which claim to be nationalistic and therefore more patriotic, a position hardly tenable but very appealing to the imagination, or the lack of it, of the rank and file of the people.

The increased missionary activities on the part of certain sects of Buddhism, the ambitious claims of the religious Shinto groups, and the phenomenal rise and fall of new popular cults which seem to captivate unexpected groups of people to an appalling extent, certainly present serious problems which must be met courageously and systematically by the Christian Church.

The recent influx of Italian Catholic missionaries must not be overlooked. Apparently stimulated by the great contribution made by Mussolini to the Vatican for the purpose of world evangelism by the Catholic Church, and taking advantage of the favorable relation between Japan and Italy brought about primarily through political expediency, the number of Catholic missionaries in Japan is gradually but steadily on the increase.

These incoming Catholic missionaries quite often occupy the vacancies created by the withdrawal, for one reason or another, of the Protestant missionaries.

To anyone acquainted with the history of Catholicism in Japan this

phenomenon cannot fail to arouse a certain feeling of apprehension.

The missionary fields lost by such replacement or reallocation or by new occupation by other agencies are lost almost permanently: experience shows that it is much more difficult to re-enter and reclaim lost territory than to break into virgin fields.

6. The Sino-Japanese conflict is a tragedy of history. War creates new problems and makes it difficult to solve old ones:—

How to keep the precious life of the Church during these difficult times—

How best to function as the spiritual comforter to the suffering people—

How to be prepared to act as reconciliator and reconstructor when the time comes to act—

All these will tax the resources of the Church to the limit.

The problem involved in the relation between Church and State—potential rather than imminent in the case of Japan—is well nigh impossible of practical solution by the Japanese alone. War is an international problem and problems arising from war must be solved by international coöperation.

The problems of the Japanese Church are, after all, problems of the World Church, and here we

need the counsel as well as the life of the missionary of real statesmanlike quality.

7. Christianity is one of the agencies in Japan—if not the only one—which assures to the people of Japan at present the sense of fellowship with the rest of the world. The vital importance of this cannot be overemphasized, because the Japanese need to make much reorientation and urgent readjustment—as people in the rest of the world must if we are to live together as decent members of the family of nations.

The Christian fellowship is the only permanently satisfactory and therefore secure foundation upon which the family of nations can be constituted.

It will be criminal negligence if the world-wide Church were to let the missionary program in Japan suffer from decreased support under the existing conditions, when, by themselves, the Japanese Christians may feel lost in futility and ineffectiveness.

INCREASE, NOT DECREASE

The most statesmanlike policy would be to maintain as best as can be done under war conditions all the missionary activities, undiminished in scope and efficiency, now being carried on, and, if anything, increase, not decrease, the missionary support during these difficult times.

The genuine interest and real strength of the Church are now subjected to the crucial test. It would be lamentable beyond words if the churches of the West should fail to rise above the level of popular sentiment and should abandon the suffering Church in Japan when its leaders are known to be putting up a silently heroic struggle against tremendous odds.

A false move on the part of the American Church at this critical time may destroy much of the precious heritage in the prestige and influence of Christianity so dearly won at such great cost and sacrifice.

You, Christians of the West, are justly proud of past achievements and contributions in Japan. We, Japanese Christians, owe you an everlasting debt of gratitude for all that you have so magnanimously done for us. The results of this magnificent record of missionary efforts should not be lost.

•

Japan is unquestionably one of the storm centers of the world. Where there is a storm there is power. Whether this power that is Japan is to be directed and conditioned so as to make it a constructive world force, or a destructive one, depends greatly on what the outside world will do for Japan in this critical period of the world's history.

The time of danger is also the time of opportunity. This is the time when the Church of Christ should pool all possible resources—spiritual, intellectual, and material—to present a united Christian front to the challenge of an un-Christian world.

An Ashram Picture

By Ruth Isabel Seabury

THE men in this Ashram* picture from Kengeri are most of them, I think, boys who live at the Ashram or students working with Mr. Ralph Keithahn† and the chief of the settlement work. C. F. Andrews, fifth from the right, is of course well known.

There are three personalities whom I'd love to have better known by our American folks. The young man in the middle, about whose shoulders C. F. Andrews has placed his arm, is Swami Vishwananda, who, though very young, is dedicated as a holy man to seek for God and serve the people of India.

Wearing the saffron robe of every Hindu holy man, instead of placing himself at a temple gate with a begging bowl and interpreting as one individual to others the holy books of India, this young man belongs to the modern Hindu school of thought which is passionately interested in social service, yet is at the same time dedicated to a life of poverty, chastity, and contemplation, as is every Hindu holy man.

He has taken up his residence in this little orphanage Ashram for boys, supervises them as a big brother, directs their farm work, their education, and their service to the villages round about, but in addition lives in contemplation himself, with long hours of meditation.

The very modest man at the end beyond Mr. Keithahn is Jagandhatham, also a Swami and one of the most devoted, hard-working men I've ever met. He is the chief assistant in all the social work in Bangalore city, and is tireless in efforts to make the visions of Dick Keithahn and the chief social worker come to fulfillment.

He was sent to escort me on a sightseeing trip to the social work being done for working men, for women, for children, in the line of health, in the line of slum clear-

*An Ashram is a place of "Retreat" in its religious sense.

†Rev. Ralph Richard Keithahn was a missionary of the American Board in India for five years; for two years was a home missionary; then in 1935 he and his wife (Dr. Mildred McKie) went as associate missionaries of the Board to work among Indians in varied and individual ways.

Richard Keithahn, second from right; third from his right, C. F. Andrews, great English mystic and close friend of Gandhi; third from his right, Dr. Mason Oleott, educational leader of American Arcot Mission.

ance, and all under Hindu management.

Turning up unexpectedly at Madras to follow through with some of the information that had been promised to some of us, he cheerfully undertook anything anybody asked him to do, and all with the most modest and self-effacing spirit of dedication.

Part of the devotion of these two men goes back to the wonderful personality of the man I speak of as the chief leader. T. Ramachandra stands in front of Mr. Keithahn in the picture and is the moving spirit of practically every bit of social work in Mysore State, maintaining so many kinds of good works that it is hard to list them, even.

He has a settlement of social workers living together and maintaining a spiritual and intellectual fellowship, as well as an informal training school, and is Field Secretary for Mysore State of the Harijan Seva Sangha, a national organization for the uplift of the outcastes begun by Mr. Gandhi.

Ramachandra-ji, as all his friends call him, the "ji" being a mark of respect, escorted me on a visit to the prime minister, and the things that great man said about this modest social worker made one thrilled to be in his company, though the prime minister is a Moslem and would not ordinarily give undue praise to a Hindu.

A representative of the Labor Party in the Mysore State Legislative Council, he serves also on the University Senate, and is Secretary of the Federation on Temperance, an organization which is doing wonderful things to take away one of the causes for the bondage of the Indian common people. His posters on temperance are being used all over India.

Living among the social workers in a slum clearance area, he has adopted two or three boys whom he is supporting; has started half a dozen social settlement types of work and turned them over to other people to run; and in particular is the founder and director of the Ashram out in the country where Dick Keithahn and Swami Vishwananda live and work, wishing it to become a kind of Northfield, a place to hold conferences, spiritual retreats.

A Hindu, he has seen in Christianity something that he thinks Hinduism sorely needs.

"I think," he said to me, "there are two things that make Christianity able to motivate men to the kind of action that a man like Dick Keithahn represents."

"These two things are behind the dedication of the missionary: the power of a Savior and the power of a congregation. India must have those two things. Perhaps the Ashram may be the congregation. The Savior—well, I have told Mahatma Gandhi that he must be India's Savior."

Himself unconvinced as to where he might turn to find God, he is still reaching out for every bit of truth that life and the universe have to teach him. Meanwhile, like Abou ben Adhem, one who loves his fellow men.

A Glimpse of Dick Keithahn in India

By Fred Field Goodsell

On the way from the village of Kengeri to the Ashram where the Keithahns live. Mrs. Douglas Horton and Dr. Max Harrison crossing the little stream

Dick Keithahn in front of his simple home at the Ashram. It is in a pine grove, surrounded by gardens and fields

Dick Keithahn explaining something to Dr. and Mrs. Douglas Horton in front of the boys' dormitory at the Ashram

Ashram boys at the Ashram well, washing their clothes. A teacher is supervising their work

Women of the Indian Road who need our help

Where they live—Dick's Hindu friend, Ramachandra, is a great settlement worker

Rain! Rain!

By W. C. Besselievre

"RAIN! Rain!"
A cry like that in the eastern section of our country would betoken an endless disgust—the picnic must be postponed again and the washing remain undried in the basket and the crops drowned-out in the garden.

But out in the middle west "Rain —Rain" comes as a cry of joy. Mothers leave their kitchens to look, girls saunter along luxuriating in a shower bath, father gets out the car so the family can see the water rushing in the down-hill gutters, the farmer scuffles the dust to the edge of that hopefully-planted grain field and prays from his very soul's depths that the miracle will continue for three solid hours.

These Dakotans have learned to practice the advice of the ancient Greek who admonished his people to pray practically or not at all: "Rain, rain, O Zeus, down upon the dry ground of the Athenians!"

For that is the fundamental, one might say the only, trouble with South Dakota: lack of rain. Land, rich, stone-free, invites a plough to run a furrow one mile or fifty without stopping.

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One cannot blame Old Jules for inviting the east to populate the mid-west, insisting that where sunflowers turn the hills into huge rolls of butter, wheat also would grow.

He had not yet had the background experience with prairie country which would caution him to go slow at this business of tilling the soil, draining the sloughs, drying up the little lakes. Neither he, nor the horde of other pioneer boosters of the country, knew of the cycle of wet and dry years.

Now they know. Now that so many lakes have become dry they have discovered sizable tree trunks rooted in their depths which indicate clearly one thing: they have been dry many times before (sufficiently long to grow a tree); and they indicate another thing: they have filled again and remained full sufficiently long to kill a tree and have it forgotten.

When the writer first saw the Dakota country in July, 1918, waist-high wheat billowed like Long Island Sound before a gentle breeze. Today that section is seared to dry browns and ochres with little patches of green marking the spots where resistless weeds hold the soil. But it will rain again. That is written not only as the "wishful thinking" of the people but as a faith founded on the facts that history has written in the soil itself.

Meantime South Dakota, in co-operation with the Federal Government, is going about the business of repairing damages and changing policy very much as New England pursues rehabilitation after its devastating hurricane and floods. Here dams are being built, millions of trees planted, the waste of artesian wells stopped.

Conservation of moisture is the program. Already one sees water lying in the sloughs, little pools by the roadside, old lakes re-filling, all of which means that the sub-soil is being refreshed and will eventually be enabled to support a harvest through rainless weeks.

But what one may say about certain sections of the state is not true of it as a whole. Unless a resident, one cannot appreciate the fact that South Dakota is a big country: roughly 400 miles of it east and west and 200 miles of it north and south—in other words, just a little smaller than the Austria which Hitler gobbled up.

All the stories and pictures of great dust storms, houses, barns, fences buried in blown dirt; all the illustrations of treeless expanses; all the tales of lost farms, destitute people, hopelessness and despair—all these things are true. The photographs show them, the facts bolster the statements.

The writer has seen them, has endured several dust storms—one of which turned day into black midnight so that it is not hard to believe the darkness which surrounded the Cross for three solid hours—and has seen his pay check dwindle to an uncertain third of that which it had been.

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All these things are true but they are true only of sections of the state and certainly true of only sections of Time. Again: the land is large and Time is long.

Today the eastern quarter of the state—that which is adaptable to general farming—is receiving a fair amount of rainfall in addition to good winter snows, so that the outlook is favorable.

The middle half—in which the farmers are returning to a basic stock-raising program—is very dry. (It rained for an hour last week for the first time since last Fall in this vicinity.) The western quarter, in which the famous Black Hills are located, is also dry but late snows and some rain stored moisture for the forests and grasses sufficient to guarantee the tourists a good time and the ranchers grazing for their stock.

To city dwellers of the East these basic facts of nature mean little, but to the inhabitant of the farm and to

The Capitol in Pierre, South Dakota

the city people of the mid-west they are essential, for the little cities here exist only as trading points for the farm. If rain comes the merchant gets the cash (maybe); if it does not come he gets the credit (on the books) and perhaps a bit of cussing (on the head).

"Rain, Rain . . . !" means both existence and life in South Dakota for it is preponderantly an agricultural country and whether or no the wet cycle is due to return is a mystery hidden among the secrets of God.

"But why," one might ask, "do people live in such an uncertain and God-forsaken land as that?"

"Because it is neither especially uncertain nor God-forsaken," the reply could well be given.

It is somewhat a matter of human choice whether one prefers the risks of a shoe factory in Maine to the risks of steel mills in Pennsylvania or to those of the farms of South Dakota. Life's uncertainties follow man everywhere.

Nor is the land God-forsaken. It has its beauties. The mutations of color are as changeful as the restless sea. Its wide horizons, gorgeous sunsets . . . ! the eulogy had better be curbed immediately for it, too, is true and, if given a proper place, would fill this magazine from cover to cover.

Suffice it to say prosaically: that people live here because it is a good place to live and they are beginning to discover what were the intentions of the Almighty concerning the land and are adapting themselves thereto. After all, South Dakota has been a state for just fifty years in 1939 and a lot of things take far longer than that for man to learn.

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For exactly the same reason that the Church as a whole supports home mission fields in Connecticut and Massachusetts, in Maine and Florida, it needs to support mission work in South Dakota: i.e., worthy people live there who, because of the smallness of the group or meagerness of income, or both, need the help of more fortunately placed brethren.

Last year the Extension Boards sent, in round numbers $20,000, of which $16,000 went directly to salaries for the Superintendent, pulpit "supplies," and state pastors on the field. South Dakota is grateful for this aid.

The state contributed to the mission funds $10,000 from its own meager pocket so that the Mission Boards invested approximately $10,000 gained from sources outside of the state for the spiritual welfare of its 13,000 Congregationalists. In addition, of course, were the gifts for Indian missions and Building and Loan Funds.

For exactly the same reason that there are still mission fields in the East which has been settled since 1620, there will still be mission fields in South Dakota for the centuries to come, though they will become less in number and more nearly cared for by the state itself.

It may even be that the state will become self-supporting within

the next fifty years. There are resources in minerals and in oil not yet developed. The mighty Missouri with its tributaries offers millions of gallons of water and millions of electrical watts when properly harnessed. There is potential wealth, actual, real, existing outside the promoters' blah, which makes self-support a possibility though not a probability. The probability is that help will be needed for more years than the present generation expects to live.

Well, Paul took up a collection for the Saints in Jerusalem and the Church has profited by that example through all the long centuries since, and South Dakota's Saints will share in it and profit by it and live frugally and be glad that they can preach the Gospel to a part, at least, of the "whole creation." And they will continue to shout joyfully, "Rain! Rain!" whether it show only as a few spots on the sidewalk or showers for a whole half-hour!

Indian high school boys making a feed rack for their school herd, under the leadership of Glen Lundeen (extreme left).

Indian Boys Learn to Help Themselves

By Harold Case

Fifty years ago the fathers of these boys were living at the old Like-a-Fish-Hook Village on the Missouri River southeast of Elbowoods, North Dakota. They hunted buffalo, while their wives did the gardening and cared for the home.

Since that day many changes have taken place. The buffalo have been ruthlessly slaughtered; there is nothing left at the old Indian village except the mounds of earth to show where the old Round Lodges stood.

People have attended the mission schools; have been taught how they must help themselves in order to meet the rapid changes taking place about them; have moved out onto their own allotted lands scattered for seventy-five miles up and down the both sides of the Big Missouri River, and the Little Missouri River.

Instead of Round Lodges where many people used to live, small log houses were built for their own families. Instead of buffalo, the Hereford beef animal was brought in. Instead of children being sent to schools some three to five hundred miles away, nearby schools were built, largely by the efforts of the missionary. Today there are nine elementary schools and a central high school for this area.

Here we have a group of the high school boys under the able leadership of Glen Lundeen just finishing making a feed rack for stock. A fine sturdy job, and they are proud of it. There are three different tribes of Indians in this picture, with one white brother.

These boys with others of the class have their own school herd, each boy owning three Hereford cows which he can take home with him when through school to be the foundation of his future herd and the beginning of his independence from a financial standpoint if he takes the proper care of his cattle and conditions are favorable.

"Shepherding" on Chicago's South Side

ALTHOUGH New York's Harlem is the most celebrated center of Negro life in America, Chicago's South Side is the most extensive. Here the Negro has preëmpted nine square miles in the heart of our second city.

New York has a slightly larger Negro population than Chicago, but in the latter city they constitute a larger proportion of the total—seven per cent. Because of the fashion in which they are "compacted together" they have greater political power, controlling one congressman and two city aldermen outright, with a large voice in the election of another congressman and two more aldermen.

Harlem has been recruited from the Old South and the West Indies; Chicago's Negroes have come from the more backward states of Alabama, Mississippi, Louisiana.

Economically, Chicago's Negroes have secured a substantial foothold in two of the city's basic industries —meat packing and steel making. So long as the Negro was primarily a personal servant he was at the mercy of the whims of his employer and certain to be laid off when times became difficult. In Chicago the Negro is becoming a part of the processes which are fundamental to its life.

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As most Negroes have entered Chicago from the South, it is natural that they should settle on the South Side. This is the old, historic section of the city. Here tinkled the first cable cars. Here lived the men who made the city great—Marshall Field, George Pullman, the Swifts and the Armours. Here was built the World's Fair of 1893. More recently the Gothic towers of the University of Chicago have made it the intellectual center of the West.

From State Street to the lake, from the edge of the business district to the environs of the University, the Negro has taken over the South Side. In many sections the only white people remaining are the janitors of the better buildings, who belong to a powerful union which draws the color line.

In this territory are found "the last stand" of Chicago's old red light district, many wooden shacks blackened by unceasing showers of soot from the railroads, and a goodly number of ancient mansions. In recent years many old buildings have been demolished, while no new ones have been constructed.

The parish of the Church of the Good Shepherd lies in the southwestern corner of "Bronzeville" in a section which has never developed sufficient community consciousness to boast a distinctive name. In anticipation of the Fair of 1893 the old "Alley El" was built from the business center to Jackson Park. For many years it rumbled past little save vacant lots from Forty-seventh to Sixty-third streets. With the beginning of the present century a rash of three-story flat buildings

The Nursery School Takes a Nap

sprang up. There have never been an appreciable number of individual houses in this region. Few have ever thought of it as "home."

The first settlers in these flats were nomadic Americans who launched four rather experimental churches. Then came the Jews, who added some monumental synagogues. Shortly after 1920 the Negroes arrived. It was a simple matter to take over a community where most people moved on May 1, and where the property was largely in the hands of absentee owners.

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Outwardly this region along the western side of Washington Park is an area of transition. The streets are wide, the backyards uncrowded, the buildings look better than they are.

But closer inspection tells another story. Five or six names may be found on a door bell. The old five room flats have been divided into kitchenette apartments—but without increasing the original supply of bathrooms. Every available bit of space is occupied, including basements. A political worker found fifteen families in what had originally been a six-flat building.

The Church of the Good Shepherd has "taken in" more than a dozen pianos "loaned" by people who had no place to keep them. It is estimated that 190,000 Negroes are living in housing accommodations which by the utmost stretch of the imagination were never intended for more than 115,000 people. The result has been described as "indoor camping," which produces ill health, juvenile delinquency, immorality. In Biblical language, this section of the city might well be described as a "whited sepulchre."

The Church of the Good Shepherd is a comparatively new organization. It started fourteen years ago with 24 members in a "house front" place of worship. For a time it met in the old Washington Park Congregational Church. Three times was its name changed.

Across from Chicago's Church of the Good Shepherd

In 1927 the energies of Harold Kingsley put new life into the organization. Soon the Crerar Memorial Presbyterian church and parsonage were purchased—which is by all odds the best church plant in the community. A fast-flowing stream of life began to surge through its doors. Harold Kingsley estimates that the church has made a genuine contact with over 2000 people since he became its pastor.

The Church of the Good Shepherd has played a two-fold role in Chicago's life. It has sought to meet the obvious needs of the people who pass its doors. It has been an integrating force in a disintegrated neighborhood. It has served as a rallying point for decency. It has fed the hungry, clothed the shivering, looked after the health of children and older people; conducted all sorts of classes; provided wholesome recreation. It has tried to live up to its name and be a Good Shepherd to the Negro community.

Its second role has been that of intellectual and moral leadership.

In the recent aldermanic election the East End of the Fifth Ward around the University of Chicago gave the reform candidate (elected)

1,000 majority; the West End 6,000—6 to 1—evidence of Negroes breaking over relief, underworld, machine—for a candidate with a social and economic program (Paul Douglass). The six largest majorities were in the precincts around Good Shepherd.

Because of its social vision it has attracted forward-looking Negroes. More than once Harold Kingsley has served as a spokesman for his people. Just this spring he conducted the funeral of one of his members in the auditorium of Hull House before an inter-racial congregation which filled every seat. The local ministry of the Good Shepherd Church is intensely human, while its city-wide ministry speaks to the mind and to the imagination.

Funds have been largely raised to erect a parish house costing $60,000. This building is needed to house the overflowing activities of the church in a neighborhood which has no community institutions and where the cramped quarters in which the people live compel them to seek their social life outside of the home. More room for Good Shepherd Church means a larger chance to serve.

During the past two years the Church of the Good Shepherd has sheltered one of the most ambitious of the WPA "white collar" projects—a study of Negro life in Chicago which will duplicate on a large scale what "Middletown" did for Muncie, Indiana, in a less ambitious way.

With the coöperation of the University of Chicago and under the supervision of Prof. W. Lloyd Warner and the immediate direction of Horace R. Cayton a staff ranging from 100 to 235 on which whites and Negroes have worked together without discrimination, has asked several million questions and accumulated some tons of data out of which will emerge a new understanding of the problems which the Negro faces.

One of the interesting discoveries already made public is that the Negroes of Chicago are forsaking their lodges for the churches, which have more than doubled in membership during the past eleven years.

Anyone who puts his head inside of the Church of the Good Shepherd will be impressed by the zeal with which these people are working and the human understanding which they are deriving from their tasks.

Our Louisiana Clinic

By Seth Baggett

THE clinic is large enough for an operating room, two wards, hall, bathroom, kitchen, nurse's room. It is located next to the Reeves church building on the northeast corner of the parsonage property.

The building is now completed with five beds at hand, with linens, etc., for beds; some furnishings for operating room; nurse's room furnished; kitchen partly furnished; bathroom fixtures installed; new well down; windmill up; septic tank and sewage system down, building wired for lights and new light plant purchased. The sewage system is according to the requirements of the State Board of Health and has over 600 feet of drain tile and disposal bed.

We have a trained, registered nurse, Miss Dana Hudson, from Atlanta, Georgia, who has arranged to take over the work. She is being paid by the missionary boards, the people here, and a special donor. She has given up a position paying $1600 for a salary of $650 here.

Since her arrival on the field, she has treated a large number of cases and has done much work of a preventive nature, and visited the homes where some are afflicted and would not otherwise have medical care. It would be hard for one to estimate the great value of this work to this and the surrounding communities, inasmuch as we have no other medical service or aid.

Visiting doctors from Lake Charles and Kinder are now using the clinic for office hours in the community. If instruments and other equipment for operating room can be had, we will be able to have major operations performed here, as well as in the city.

We are to have a power line by the middle of next month. If funds are ever available we will pipe the clinic and install gas stove and heating equipment. This will modernize the clinic and make possible services that heretofore have been impossible.

We are not endeavoring to compete with the doctors or the State Board of Health, but are endeavoring to assist them to make possible things that they have been unable to do, and which the people of this section have lacked.

We shall never forget our Beloit friend who has contributed $1400 in cash for this work, including his first gift and $400 on the nurse's salary. Without such a gift, this could never have been done. Another donor like this would put this place on the map. The plant we now have is worth more than $6,000 and has been done for less than $2,000.

This engraving was made late last November and should have appeared in our magazine soon after. But it was crowded out from month to month—most unfortunately, for these stamps were issued to commemorate two important anniversaries well worth special mention here. In view of Turkey's latest alliances, they are of great interest this month.

Six of these stamps were issued to celebrate the fifteenth anniversary, October 29, 1938, of the Republic of Turkey and show: the bridge over the Euphrates, Boy Scouts, Turkey's modern army, President Kemal Ataturk (who died in November), Ataturk operating a tractor, and the great textile factory at Kayseri.

The other six stamps were issued to celebrate the tenth anniversary of the reform in Turkish writing, the extraordinary change from Arabic to Latin alphabet. They show the President teaching the new script from a blackboard set in a public square.

Post-Madras Institute at Chicago

By Ernest Graham Guthrie

THE Institute for Congregational Churches was held on April 21 and its Findings Committee—E. G. Guthrie, Arthur W. Barwick, Mrs. Ellis D. Walker—here reports. The Report does not attempt to summarize the comprehensive findings of the World Conference at Madras.

It simply reflects what was communicated in the seven hours of the Institute by the three delegates to Madras, Dr. Fred Field Goodsell, Dr. Walter M. Horton, Mrs. O. A. Sardeson, and the reactions of those in the Institute.

The result justifies the hope that other Institutes of this character will be of great value and power.

FINDINGS

We, of the Church at the home base, have been made vividly aware of the significance of this World Conference to the Christian Church throughout the world.

We feel strongly that we who have participated in this Institute have been given outstanding leads for the reorientation of the Church at its total task—

That we ought to express our reactions to these leads and follow them at the behest of the Spirit—

That we should not merely take cognizance of the evils and hindrances preventing the Church from its greatest release of power—

But that we should dedicate ourselves and exert our influence, not only in general, but in the particular area and fellowship of the Church where we have immediate responsibility, to make the Church an adequate channel of the Gospel of Christ to the world.

I

We find in the **Message** of the Conference to all peoples full awareness of the vast evils afflicting this world's life, with the clear recognition that they bear upon them "the marks of human manufacture, as clearly as the motor car or the aeroplane"; that they are not the work of bad men only, but of good men as well, who are not wise enough to deliver the world from its evils.

We find also the growing acknowledgment that only God can save the peoples, and that the God and Father of our Lord Jesus Christ not only can but will, as His Kingdom is established, in all the relationships of life and in the world community which is to be its incarnation throughout the earth.

II

We find that the **Faith by which the Church Lives** cannot be readily expressed in propositions or words—

But it is impressively evident that a great articulation of this faith is in the making, of which Oxford, Edinburgh, and Madras are the outstanding witnesses, fed, as they have been, by the faith and witness of the total Church.

The accent of faith at Madras is different from that expressed at the Jerusalem Council, ten years ago, when there was a strong confidence that a new and better world had been born amidst the destruction of the Great War.

Today that faith is shattered. Many are overwhelmed by impotence and despair, while in others there is a resurgence of faith in new gods, rooted in inadequate ideas of man, and aggravating the world's disorder.

The presence and participation of so many delegates from the younger churches was here as elsewhere, strongly felt.

While it remains true that the formulation of the Faith was still in the language and ideology of the Western Churches, it became increasingly clear that many ideas cherished in the West became meaningless to Christians in other sections of our varied world.

Nevertheless, one of the most striking achievements of Madras was the fact that the unity of the Christian faith transcended all the new differences, assembled by the fuller representations at Madras of the World Church.

The faith by which the Church lives is not in the Church as it now is but as it may come to be.

It is faith in God in Christ, the living and creative power within the Church—

In a Christ who stands in the midst with a two-edged sword of judgment to condemn, change, and purge, but also with the stars of her divine destiny in His hand.

With full recognition of the failings, the pettiness, the faithlessness, which infect the Church's life, the centrality of the Church was proclaimed, and the true Church was given place, with God and Christ, as the third great reality in the Gospel.

Attention was drawn to the fact that while the last decade has witnessed the progressive rending of the fabric of humanity, it has witnessed an increasing unification of the Christian Church, which is, under God, the greatest hope of the world.

The call to the Church is to declare this faith, by word and by deed, as a message and a dynamic movement of life.

III

We find that while **the relation of Christianity and other Faiths** was considered, and Dr. Kraemer's book written for the Conference—

The Christian Message in a Non-Christian World—made a sharp and unbridgeable gulf between the religions grounded in revelation (Christianity, Judaism, and Islam) and all other religions, which are described as either naturalistic or rationalistic in essence and therefore radically opposed to Christianity—

The position of the Conference was that, while everywhere and at all times, God has been seeking to disclose Himself to men, "these partial apprehensions of God, whether by individuals or by religions, pale before the disclosure of God in Christ."

Attention was focussed on the new paganisms of Nationalism and Communism, far flung across the world; and on the imperative obligation of the Church "to study the reasons for their emergence, to recognize the elements of truth they embrace which Christianity has often neglected, and to declare clearly and unflinchingly the points where they stand in irreconcilable conflict with the Christian faith."

IV

We find that **the need of missionaries from the sending Churches** is as great as it has ever been, and has become more imperative in the new conditions prevailing in the world.

There are vast areas of the world that have not yet been reached by the Gospel. It is estimated that forty-five per cent of the people in China have not heard the message of the Christian faith.

The Christian Church in many lands numbers only a small percentage of the population, with an influence, however, far out of proportion to its numerical strength.

The mass movements into the Christian Church in India require great re-enforcement of Christian leadership which can only partly be supplied from the indigenous Church.

There are many fields, like Arabia, in which pioneering work must be and is being done.

The rise of Nationalism everywhere makes it imperative that there shall be interaction between Christians of various nationalities to preserve the universal quality of Christianity.

The Younger Churches left to themselves at this stage might drift off into a kind of Christianity that would identify it with a particular culture.

There are permanent types of missionary work that will have to be carried on after the Younger Churches have assumed greater responsibility. There will need to be collaboration in capturing different areas and dimensions of life, such as the economic and political spheres, for Christ.

V

We find that the Younger Churches themselves are united in **asking for the help of missionaries** from the churches of the West, even though our gifts are smaller than those now being made by the indigenous churches themselves.

As far as our Congregational-Christian Churches are concerned we are back to the year 1883 with regard to the number of missionaries we have on the field; but it is the desire of the American Board to send out seventy-five new missionaries in the next five years.

VI

We find that the function and training of the future missionary is receiving concentrated attention and study not only on the part of the sending boards but of the Younger Churches themselves. There is a demand that the missionaries from the West shall identify themselves more closely with the peoples to whom they are sent.

It was, however, pointed out that there is an important question to be answered here. With what section or class or condition of these peoples should the missionary identify himself?

Is there a deeper identification than is symbolized by living in mud houses, wearing native costume and so forth?

Is it possible that the missionaries who identify themselves with one group are building a barrier against another group?

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It was agreed that the Christian movement can grow only through a purified, revived, aggressive, apostolic Church—that the Christ we proclaim should be unencumbered by our Nationalism—

That, gradually, missionaries should be appointed out of all nations, East and West, who would come as ambassadors—as Kagawa has come into the West—to interpret to us their understanding of Christ.

In a striking phrase, one of the Indian delegates said the Boards should be "melted down," that in the place of the old paternalism there should be born a consciousness of a great common fellowship in Christ, of a sisterhood of churches throughout the earth.

In particular, the Christian missionary should be, and is, one of the greatest builders of peace in the world.

Attention should be given to the ministry, not only to the indigenous peoples, but to the representatives of Western industry and commerce in Asia and Africa, who can do so much for or against the peace of the world.

VII

We find that many questions were raised to be further studied by the Christian Church.

1. Eight groups studied as many fields. Dr. Kraemer's book, referred to above, is a penetrating analysis of the world field. It would be tragic if, as in the case of the Laymen's Report, its particular theology prevents its great constructive sug-

gestions from being adopted by the Church as a whole.

2. The effect of the Christian Church on its environment was explored, and in Merle Davis's booklets on "The Economic Base of the Church," and Professor Latourette's seven volumes, *The Expansion of Christianity*, we have a presentation that should be a tremendous reinforcement of faith in the transforming effect of the work of the Christian Church in all areas of human life and upon the "bread and butter" of the peoples of the world.

3. There was a new conviction, for which the richer fellowship with the superb leaders of the Younger Churches was largely responsible, that potentially and actually there is coming up a new fount of life within the apparently senile frame of many of our historic organizations, giving ground for the faith and hope that the Church of Christ shall indeed be renewed in our time, if only to its farthest bound can be felt the creative touch of the Living Christ.

This is our responsibility in the year ahead as the whole Church studies these reports, at a great turning point in her own history in relation to a tragically burdened and divided world.

The presence of a globe of the whole world on a communion table was suggested as a fitting symbol of the devotion of every church.

VIII

We find, finally, in every section of this World Conference of the Church, an increasing insistence that the Church shall become visibly united to bear witness to the unity of its faith and message to the world, and this, not only in the world field, but at the home base.

This insistence comes, again, with new power from the Younger Churches. In fact, a moving statement was offered by them that could not be adopted by the whole Conference and went far, further than the representatives of the older churches are yet ready to go.

We can confidently anticipate that as a proper place is made for these Younger Churches in the membership of the World Council of Churches, this insistence will make its way to victory throughout the whole Church.

It was from the first World Missionary Conference at Edinburgh in 1910, that the great movements toward Christian Unity in Faith and Order and Life and Work sprang.

The periods in which the Church has grown more united are the periods in which it was faced with great new tasks. It was so in the winning of the West in this country. It is so, as the Church faces the world today.

In that movement towards the United Church we, of the Congregational-Christian fellowship have a great part to play, not simply by coming over to the positions of other communions, but by realizing and making an offering of that which is characteristic of our own faith, order and service, to the larger unity to which we must make a vital contribution such as is being attempted by the Re-thinking Congregationalism Movement.

Vellore and Dr. Scudder

On the evening of May 11 a group of people interested in the Woman's Medical College of Vellore, India, assembled for dinner at the Hotel Roosevelt in New York City, and to honor its founder and head, Dr. Ida Scudder. Among the speakers was Mrs. Douglas Horton, whose mother is a cousin of "Doctor Ida," and who told most appealingly of her visit to Vellore while her husband was representing our churches at the Madras Missionary Council.

Although a Congregationalist by ancestry, Dr. Scudder went to India under the auspices of the Dutch Reformed Church. The institutions which she launched in Vellore are now supported by seven American and four British boards. The American Board contributes $1,000 a year from the income of the Higher Education Fund.

Concerning the school, its treasurer, Miss Hilda L. Olson, reports: "Vellore combines a Medical College, a Nurses' Training School, an X-ray and Radium Department, a Laboratory, an Out-Patient Clinic, four roadside clinics and a village hospital. Can you find an institution in the United States of similar scope which in one year has 3,398 in-patients, 44,484 out-patients, 20,060 'roadside patients' and 1,321 maternity cases, which is operating on a budget of $48,000, and which maintains Christian worship and Bible study? The school has graduated 300 doctors.

"Now the government has ordered that the school must be raised to an equivalent of those granting the M.D. degree in this country, and that by 1942. This will require a total of $700,000 in endowment." Mrs. Henry W. Peabody is undertaking to secure this money.

Delia Elizabeth Emerson

1839 —— March 20 —— 1939

Ageless Empire dwells in Friend
Whom one hundred years commend.
Wondrous close her God, Whose love,
Boundless grace sufficient prove.

Not a friend who made the start
Is alive, to have a part
In the joy her new friends know
As they grateful love bestow.

But Who marks the sparrow's fall,
Who marks humans, most of all,
Has not left her—weak, alone—
Has made good for ill atone.

"Seventeen would soon end all,"
Said one—long beyond recall,
But she lives, to find life good—
Glad in God, in friends, in food.

Happy child, with hoop, and books
Tempting eyes to hidden nooks;
Close to Mother—work she shared,
Whom to help, no pains she spared.

And from childhood's days she's served,
Nor for self alone, reserved
Aught of time or strength or goods—
Service—gifted womanhood's.

Underpriv(i)leged found a friend
Striving hate in love, to end—
Sure it's hearts, not skins that count,
Where there's "try," life's heights
to mount.

Each neglected child, appeal
To help build a race's weal,
And a nation's life to fill
With a true man's trained goodwill.

People kept in servile place,
Knew that God is more than race,
And discouraged comrades, too,
Found through her new will to "do."

Like the hills in childhood climbed,
All, have proved her strongly limbed.
A great Christ, has led the way,
Steadied steps, made great each day,

As with patience, kindness, tact,
And words, time need not retract,
She has followed—sought to seal
With life's all, a love most real.

With high faith, she's borne her load,
Bringing cheer down ev'ry road;
Just a smile, a word, a lift—
Better chance to live, her gift.

Busy years of love and toil
Neither fears nor hate could spoil.
E'en to life's late afternoon,
For her tasks, the dark, too soon.

And through resting, twilight years,
E'en as ev'ning shade appears,
Heart fore-sees the sunshine, bright,
And clear Sunrise—ne'ermore, night.

Praise for blessings—laughter, too,
Asking still, "What can I do?"
Close to life, where pain and wrong
Urge the "do," of all the strong.

Hers the Light from cherished Word:
Hers in use, the spirit's Sword.
Hymns the Christian ages sing,
Bless with peace naught else can bring.

More than sun illumines skies;
More than earth each need supplies;
Father-Love that lets not go,
Is her heaven, here below.

* * *

A great Soul has gladly wrought,
A great Faith has bravely fought—
A great Love, yet fondly gives,
And a Servant greatly lives
With a true heart's loyalty.

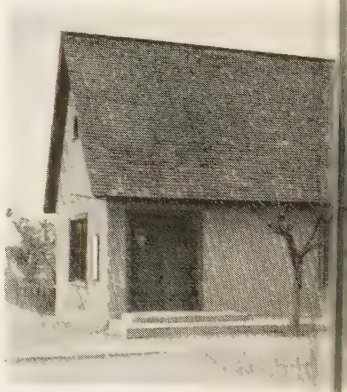
Note: Written by Rev. Harry A. Beadle upon viewing Miss Emerson's picture on page 128 of the March Herald.

Tombstone — Arizona's Hi

Tombstone is as colorful as its name. From it prospectors have g
Here the fortunate have celebrated their good luck, while others ha

Less populous than in its boom days, Tombstone today is the ce
and flow of population has left our church the one active Protestant
been served in short sojourns by young ministers—usually on thei
pastorate, the church hopes to serve both Tombstone and the region

ine hoists are found on the edge of town



Our Tombsto

Covered sidewalks rev

This cavernous opening in the heart of the town is a reminder of the mines of other years

A churc

Mining Town

for gold, for silver and for copper.
disappointment in drink.
ining and ranching area. The ebb
he community. In the past it has
With the prospect of a more stable
h increasing effectiveness.

Crumbling adobe buildings commemorate the glories of the past

all but neat

Before the office of the local newspaper stands what is reputed to be a "hangman's tree"

on of hot days ahead

God put some real air in Arizona

The Church in the Highlands

By Arthur Stanley Wheelock

"THERE's a little church up our way, urged on by a zestful earnestness that has shown itself to be contagious in the community. Its beginning was modest, its funds sharply limited. . . .

"But its dedication to holy purpose gives it more than mere halo of significance. . . . Children play at its feet, and its windows gleam with welcoming light many evenings each week. It seems never to close its doors. Sanctuary is here, morning, noon and night. . . .

"Young and old 'get together' in God's house. And a protecting arm takes them in its embrace."

•

That was part of an editorial in a White Plains, N. Y., newspaper about the Church in the Highlands which, organized a little over eighteen years ago on the first Sunday of March, 1921, with forty-three charter members, and meeting in a garage, now worships in a beautiful new edifice, with an average attendance of well over three hundred.

Strategically located in a community of one-family homes in White Plains, the church has become the center of the religious and community life of its people, most of whom have moved out of the metropolitan area to find breathing space for themselves and their children.

Because the church really served the social and spiritual needs of this community it grew with great rapidity. People of all religious backgrounds came into its membership. Of the present members five per cent were formerly Episcopalian, eleven per cent Methodist, sixteen per cent Presbyterian, and only twenty-eight per cent of Congregational origin.

It is a striking fact that the great growth of the church has come since the beginning of the depression: from 209 in 1929 to 734 in 1939. And out of the depression came the courage and purpose that enabled it to build its present lovely edifice.

When Rev. Arthur Stanley Wheelock came from Willimantic, Connecticut, to assume the pastorate of this church in April, 1931, the old structure, a portable frame building, was wholly inadequate. The children of the Church School were overflowing into homes of the neighborhood; eighty of them had to meet in the kitchen; three departments in one main room. Chaos and bedlam was the result. Rooms were added but the school simply increased in numbers and the crowding continued as before.

There were those who would not let the idea of a new structure die despite the heavy hand of the depression. Mr. Fred B. Smith, former National Moderator, big hearted, courageous, came into the life of the church and began to make his enthusiasm and vision contagious. Miss Helen Frances Smith, Project Secretary of the Home Boards, made her quiet, persistent influence felt.

And the time came when Providence reached down a helping hand and made building possible. There was a man, living near the church, though not then a member—a man of substantial means and generous heart—who saw what a constructive work the Church in the Highlands was doing for the men, women and children in the community.

He began to take an interest in the church and to support it. Three years ago he offered to buy a large and centrally located lot to be presented to the church as the site for a new building and suggested a survey committee to study the cost of construction and means of financing such an enterprise.

The garage where the Church started

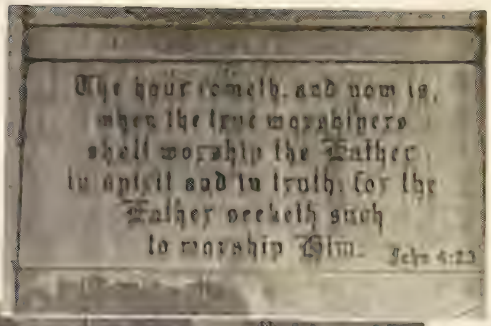
At the end of a year the committee reported that a building suitable to the needs of this rapidly growing church could not be constructed for less than $150,000, and that it was estimated the people of the church could not be expected to subscribe much more than $50,000.

At this point the friend who had given the lot came forward with another thrilling offer of a $50,000 contribution if the people of the church would raise an equal amount.

The challenge was accepted. A committee was organized and in a few weeks the $50,000 was oversubscribed, with individual pledges of $54,000 and organization pledges of $6,500.

Meanwhile the church had been greatly saddened by the sudden death of Fred B. Smith in the fall of 1936. His unflagging zeal had done much to spur the courage and vision of the whole church membership. It was suggested, therefore, by some of his closest friends, that a part of the church be dedicated in his memory.

A National Committee was organized with the late Mr. James H. Post, president of the National


The hour cometh, and now is,
when the true worshipers
shall worship the Father
in spirit and in truth: for the
Father seeketh such
to worship Him. John 4:23

Upper left: Former Church House
Center: First Communion Service
Lower left: Church Choir
Circle: Fred B. Smith Memorial Entrance

Sugar Refinery Company, as its chairman and Mr. James S. Speers as its treasurer, with the purpose of raising funds throughout the country for such a memorial.

This committee raised the substantial sum of $15,000 from outside the membership of the church, including gifts from such notable persons as John D. Rockefeller, Mrs. James H. Post, Mrs. Andrew Carnegie, Mr. J. C. Penney, Bishop James Freeman, Rabbi Stephen S. Wise, Dr. Dan Poling, and Major-General John F. O'Ryan.

All together a total of over $140,000 was raised, and in addition there was secured from the Church Building section of the Extension Board the promise of a grant of $4,000 and a loan of $11,000.

Ground was broken on October 31, 1937, and the new auditorium was opened for its first service of worship on Christmas Sunday, 1938. An appropriate Service of Dedication was held on Sunday afternoon, January 15, with Rev. Oscar E. Maurer, D.D., Moderator of the General Council of the Congregational Christian churches, preaching the sermon. The Dedication Prayer was offered by Rev. Walter H. Rollins, D.D., whose recent death has so saddened the New York State Conference.

On the Sunday after Easter the children of the Church School began to make use of its many rooms and facilities. It is planned to have a dedication of the Fred B. Smith Memorial early in the fall.

The building is of native stone from quarries in Yonkers. The stone work is particularly beautiful. The outstanding feature of the interior is the chancel, with its fine stained glass window of the Christ Triumphant, designed and created by Montague Castle of New Rochelle.

The amount that it has been necessary to borrow has been amortized over a period of twenty years. It is a sign of the loyalty and generosity of the people of this church that, despite the depression and the obligation of their building fund pledges they increased their annual subscription to the church budget at the beginning of 1939 by nearly $4,500 in order that this amortization might be underwritten at once.

It is interesting that the membership of this church is largely made up of younger married people with children; indeed, it has been estimated that 85 per cent of the membership is under 50 years of age. In a day when so many are saying that this younger generation is losing interest in the church here is a striking illustration of the fact that this need not be true if the church really serves the needs of such people. The men of the church are for the most part commuters, working in New York City; but they have an enthusiastic and consecrated interest in the church where they live. Many of the men and women of the church are active in the civic and social life of White Plains, its membership including for example a former Mayor of White Plains, the President of the Y.M.C.A., the President of the Y.W.C.A., the President of the Rotary Club, the President of the University Club, the City Clerk, the County Clerk, the President of the Board of Education, the Commissioner of Public Safety, the Vice-President of the White Plains Hospital; but these leaders in the life of the city are no less interested in the life of the church, and it is because of the courage and enthusiasm of such men and women that the church is meeting its opportunity for growth and service so conspicuously.

Despite the spirit of defeatism and pessimism that is so widespread today they believe that with God's help it is their duty and responsibility to provide the physical and spiritual resources for doing a great work for Christ's Kingdom in our modern world.

Is Your Church Graduating from the Cabinet Organ Stage?

If your church has a good-sized cabinet organ but is fortunate enough to be acquiring a pipe-organ to take its place, would it send the cabinet organ to a church in Beirut, Syria, that badly needs one?

It is the Armenian Evangelical Church in Eshrefieh, Beirut, which has had a cabinet organ of such ancient vintage that it has had to be repaired and renovated until it can be no longer repaired.

The church seats over a thousand people and they really need a pipe-organ, but that is beyond their most extravagant dreams. They could "pay the freight" on an organ sent them as a gift. It would need to be a fairly serviceable organ to make it worth while to pay the transportation.

If you have such an organ that you would be willing to give where it will do an immense amount of good, please write Harvey L. Meeken, Agent, 14 Beacon Street, Boston.

Here Comes the Postman

Helen Street Ranney Writes on Africa

"Durban reminds me a little of Honolulu. The flamboyant trees were blazing with color when I arrived. Mrs. Alan B. Taylor had a hedge of blue hydrangeas. One day she cut 250 blooms and they were not missed. . . . I was much impressed by the McCord Hospital so full of native people that some have to lie on the floor and some operations had to be done by Dr. Taylor or his assistant at night. Dr. Alan Taylor is doing fine work. Dr. Mccord, who is much beloved, carries on a clinic in the city which is a feeder for the hospital.

"Nurses come from all over South Africa to be trained, and they have a special midwifery department which is much needed. The Bantus are so cheerful that they make pleasant nurses. Mrs. Taylor is wonderful in her good cheer as she brings trays to any white patients who might be occupying the 'Missionary Room' and chirks them up and looks after them. I marveled at her many activities so happily done. Mrs. McCord with her motherly heart sometimes takes patients into her home.

"Several days in Inanda Seminary included the opening day after the *Summer!* vacation (February 8th), and 250 girls came swarming in with their bags on their heads. They had come by train, tram, bicycle, bus, horseback, burro, ship, air and walking. Our teachers there are finely trained. They are all up to the last minute, and I was much impressed by the efficiency and effectiveness of the School.

"Adams with its campus of 500 acres and many attractive buildings, is impressive. They have a normal school and some Domestic Science for girls who have finished at Inanda and Mt. Silinda, but Adams is primarily for boys, with its shops for training as well as its regular work and its theological seminary.

"At Johannesburg one is appalled at the pace of our missionaries. Dr. Ray Phillips does the work of two men and now he is adding Dr. James Taylor's work while he is on furlough, so that he hardly has time to eat. He drove me out one evening to a 'location' (native reserve)

Mrs. Ranney in a Durban rickshaw

where he was giving a motion picture. It had lots of crude humor, and soon his audience were rocking with glee, and at the race at the end they were cheering the hero. He said they were starved for recreation. He is working especially with 100,000 Bantus who are regular residents of Johannesburg who have broken with tribal life and are restive at restrictions, many of them educated and working as teachers and clerks. They are betwixt and between.

"Mrs. Phillips is very busy also, and Mrs. Bridgman attends twenty-six committee meetings a month beside her other work. She is so valuable in her judgment, experience, and in understanding situations, that they won't let her off. What amazed me was the number of humanitarian institutions she had started which were now being carried on by the Johannesburg people or had grants from the city or county when they had proved so valuable, such as: The Bridgman Memorial Hospital; Talitha Home for girls from the Probation Court —instead of being sent to jail— where they are taught domestic science and their characters are built up; a crêche for children and babies while the mothers are at work; a home for blind men where they are taught basketry and crafts; a home for deserted unmarried mothers where they try to reconcile their families to them; the Helping Hand Club, a hostel for good girls who are working, where they can be safe at night and have wholesome recreation. These are some of the activities with which she is connected. Those three people are superhuman. I might add Ruth Cowles too in that category, with her clinic at the Alexandra Location with its many functions."

Rural Pioneers in Japan

"When we arrived in Yokohama it seemed entirely familiar. And, after a half-hour's trip to Tokyo, we might never have been away. The noisy tangle of traffic is as varied as ever. Taxis, busses and bicycles all skid around the switching tails of oxen who still blink with mild disapproval when required to bring their heavy burdens to a halt because somewhere in the dim distance a light turns red. Black-eyed babies still peep at life

over mother's shoulder and share in all the fun from the sheltered position on her back. Clusters of girls still giggle at attempts of mine to keep up with the strides of my long-legged husband. Kindly-faced people still offer aid to foreigners in distress.

"The country seems so much the same that the changes strike the eye. One is constantly meeting marching columns of people: men, women and boys and girls, uniformed—their faces registering utter devotion to the emperor and country, be the sacrifice never so great. . . . One friend who graduated from the Ueno Art School last week is due to go into training this week. Christian leaders are talking . . . 'spiritual rearmament,' 'mobilization of spiritual forces,' etc. Everywhere there are pastors depicting the newly strengthened friendship between China and Japan. . . .

"Fifteen years ago there was a farm tenants' revolt in a village about an hour's ride south of Kobe. Mr. Kagawa went down to help the farmers. He found difficulties besides injustice; primitive farm methods, ignorance, superstition, delinquency. He was so impressed with the needs of the community that he sent a young pastor with an agricultural school education.

"Because Kagawa had been sympathetic with the tenants, the landlords branded the young man as a communist and forbade their young people to have anything to do with him. And because the landlords thus branded him, the tenants dared not listen to his advice for fear of their displeasure. He was shunned like a plague, but he stuck.

"Two years later he was married to a good looking Doshisha graduate with a heart to match his own. Christian friends bought him a third of an acre of land. On it he built a little home. The living room is the church. The pulpit is a clean stump. Adjacent is a nursery-kindergarten. A coop in the yard accommodates a hundred chickens. In leisure moments straw rope is made. Recently Mr. Kagawa bought them another third acre of land. The fields are kept clean and every inch of space is used. Mr. Ishida says that two days of work a week is enough. They have been there fifteen years and now have thirty-five members in their church. The pastor renders every possible service to his people.

"Of the fifteen children in the nursery at the beginning of the year, three have died of dysentery. Three of the Ishidas' children have died of it and the baby was sick the day I was there. Yet their faces shine with a consecration complete and inspiring. If they are the stuff saints are made of, it will be a long time before I approach the borders of sainthood!"

Mrs. William (Harriet M.) Woodard
Osaka, Japan

Dinner in Three Languages

"Mr. Waln is visiting in the outstations these days. Once a month we have a communion service in one of our outstation districts and this year Mr. Waln wants to visit the various villages month by month in the district where the monthly communion is held. Last month he visited 21 villages and this month he plans to visit 19 others. Dr. Cushman and I are planning to go out to the communion service this coming Sunday. We shall leave here Friday evening or afternoon, I should say, stay overnight along the road at one of our villages and arrive Saturday morning in time for Dr. Cushman to put in a busy day at medical work. There is often an attendance of 1,000 people at these services so you can see that there is plenty of work for a doctor to do. We shall go by hammock since Mr. Waln has the car.

"This coming week our Portuguese teacher and his family are leaving us for a ten-month course of studies in Loanda. They have been with us now for five years and we shall surely miss them while they are away. We have been especially fortunate in our Portuguese family for they are fine Christian folk and interested in mission work. It is difficult to find qualified teachers who meet such standards.

"We had an interesting Sunday dinner a few Sundays ago. We entertained a Boer family who had come to Chilesso to church. The mother and father did not talk Umbundu and they did talk Portuguese. The young husband and wife did not understand Portuguese but talked Umbundu well. We hopped back and forth from Portuguese to Umbundu addressing first one and then the other with now and then a word of English to each other. Most of the time I did not know what language I was talking."

Mrs. Duane V. (Marian Ingram) Waln
Chilesso, Angola, Africa

The Walker Missionary Homes Anniversary

SEVENTY years ago an intrepid little lady took into her own home in Auburndale, Massachusetts, where she was bringing up four small fatherless children, Carrie and Freddie Snow, so that their parents could go back to their mission work in Micronesia, knowing that their son and daughter could have good school advantages and the best of motherly care.

"You women sometimes let your hearts run away with your heads," said the austere Deacon Burr of the Congregational Church in Auburndale. "Your city boarders will not like so many children around."

But Mrs. Walker had her own thoughts about that. Well she knew the life of foreign missionaries, and of missionary parents. Eliza Mercy Harding, daughter of the manse (as her father was a minister), a Wheaton Seminary and Mount Holyoke Seminary girl, married in 1852 Augustus Walker of East Medway, Mass., Yale and Andover, and together they went to the Near East and were stationed in Diarbekir, Eastern Turkey.

Thirteen years later Eliza Walker left her young husband in a grave on the banks of the Tigris, near the

Eliza Walker

graves of two of their children, and started with her four little ones, Fred, Dean, Hattie, and Helen, on a five hundred mile journey to the seacoast. They rode in panniers hung each side of packsaddles on strong, surefooted mules, and thus they travelled for twenty-eight consecutive days over steep mountain ranges, through deep gorges and rapid rivers, spending the nights in isolated khans in an unfriendly country.

Now in 1939, in place of the early buildings Mrs. Walker and her friends worked so hard and sacrificed so much to raise and support, stand the Walker Missionary Homes: Walker House, for missionary children with or without their parents (with, when the parents are on furlough); Barton House for adults on furlough and for retired missionaries; and Hume Cottage, Harding East, Harding West, and Howard House for families with children who wish to keep house.

These families pay a moderate rent and those who live in Walker House and Barton House pay board.

Now it came into the hearts of the Trustees, Board of Managers, and the present Superintendents of the Homes, Mr. and Mrs. Arthur Greenwood Robinson, to celebrate the seventieth birthday of the Homes.

So on Saturday, May 27, the following program was presented in the parish house of the church in Auburndale, the actors in the scenes being missionaries or children of missionaries.

PROGRAM

2.30 P.M.

Rev. Brewer Eddy, D.D., Presiding

INVOCATION

Rev. Carl M. Gates, President of the Board of Trustees

WELCOME

Mrs. Frank F. Davidson, Vice-Chairman of the Board of Managers

GREETINGS

The City . Honorable Edwin O. Childs, Mayor
The High School . Mr. Paul E. Elicker, Principal
The Church . . . Rev. Ralph H. Rogers, Ph.D.
The American Board
Rev. Rockwell Harmon Potter, D.D., President
The Missionaries
Mrs. Merlin W. Ennis, Sachikela, W. Africa

HYMN

George Warburton's "O Thou, Whose Glory Shone Like Fire"

SCENES FROM SEVEN DECADES

Music by Mrs. Azel A. Martin, Batlagundu, India, and Miss Ruth Phillips, Johannesburg, S. Africa

All scenes take place in the living room of the Walker Home.

PROLOGUE — Rev. Enoch F. Bell, D.D.

SCENE I—1869—Mrs. Walker Shares Her Home

Mrs. Walker	Miss Alzina Munger
Mrs. Snow	Mrs. Edward W. Wilder
Mr. Snow	Rev. Azel A. Martin
Carrie Snow	Mary Elizabeth Jameson
Fred Snow	Donald Wilder
Deacon Burr	Dr. Mark H. Ward

SCENE II—1880-1881—Growing Pains

Part 1.

Mrs. Walker	Miss Munger
Deacon Burr	Dr. Ward
David Herrick	David Robinson
Hattie Walker	Delia Shepherd

Courtesy Boston Globe

Miss Harriet Walker, representing her mother, cuts the birthday cake; Dr. Mark Ward as Deacon Burr, Rev. Fred Field Goodsell as James Gordon, Rev. Alden Clark as Secretary N. G. Clark, all former trustees of the Home

Part 2. Mrs. Walker and members of the newly-appointed Board of Trustees.

Secretary, N. G. Clark	Rev. Alden H. Clark, D.D.
Mr. James M. Gordon	Rev. Fred F. Goodsell, D.D.
Deacon Burr	Dr. Ward

SCENE III—1891—Unexpected Arrivals

Miss Carrie Snow, Assistant to Mrs. Walker (girl of Scene I, grown up)	Mrs. Rachel Felt
Constance Gutterson	Virginia Phelps
Rev. E. S. Hume, of Bombay	Dr. Edward W. Wilder
Mrs. Hume	Mrs. George W. Shepherd
Edward	David Robinson
Elizabeth	Mary Shepherd
Katharine	Delia Shepherd
John	David Wilder
Robert	Donald Wilder
Gertrude	Doll

Courtesy Boston Globe

These girls took part in Scene VI (see next page): Gladys Jameson (kneeling) representing Ceylon; Ruth Riggs, Syria; Mary Martin, India; Mary Cary, Japan; Winifred Cheng, China.

SCENE IV—1913—Out of the Ashes

A Meeting of the Board of Managers

Mrs. Barton	Mrs. E. V. Grabill
Mrs. Eddy	Mrs. Brewer Eddy
Mrs. Williams	Mrs. Frank F. Davidson
Mrs. Bailey	Mrs. William Chase
Mrs. Bates, Superintendent	Mrs. Charles L. Ziegler

SCENE V—Do You Remember

Gertrude	Miss Gertrude E. Chandler
Alice	Miss Alice E. Cary
Helen	Mrs. Helen Davis Chandler
Frank	Rev. Frank Cary
Bob	Rev. Robert E. Chandler
Ted	Mr. Theodore Chandler
George	Rev. George E. Cary
Art	Mr. Arthur Browne

SCENE VI—1939—From the Uttermost Parts of the Earth

The Home	Mrs. Arthur G. Robinson
Good Neighbor	Mrs. Philip C. Shute
Japan	Mary Alice Cary
India	Mary Louise Martin
China	Winifred Cheng
Syria	Ruth Riggs
Ceylon	Gladys Jameson
Turkey	Miss Anna B. Jones
Africa	Eileen Taylor
Philippines	Carl Clark
Childhood	Girardus Jameson
Youth	Glee Shepherd
Young Manhood	James Pyke
Maturity	Mrs. Ennis
Age	Mrs. Otis Cary

EPILOGUE—1880-1913-1939 Dr. Bell

After the program all went over to the Walker House where they were received by Miss Harriet Walker (wearing a gown of her mother's and silver sidecurls like hers in her later years) and by her widowed sister-in-law, Mrs. Dean Walker. There Miss Walker cut the birthday cake. There, too, was an exhibit of relics and pictures of the old days.

Well content must Mrs. James L. Barton have been with the celebration which honored her strenuous labors as well as those of Mrs. Walker, the founder, for the great development, beginning after the burning of the old Home in 1913, was mainly due to her untiring efforts and those of Dr. Barton.

After the incorporation by the Prudential Committee of the American Board of a Board of Managers in 1905, Mrs. Barton was its first President, and she is still a member. Mrs. Fred Field Goodsell is now President; Mrs. Frank F. Davidson of Auburndale is Vice-Chairman; Mrs. William F. Chase of Newton is Secretary; Mrs. D. Brewer Eddy of Newtonville is Treasurer; and the other members are Mrs. Frank W. Stearns of Boston, Mrs. Walter S. Fitch of Wellesley, Miss Margaret Wilder of Newton, Mrs. Charles L. Ziegler of Waban, Miss Gertrude Bigelow of Natick, Mrs. Helen Strong Lounsberry of Newton, Mrs. Ethelbert V. Grabill of Jamaica Plain, and Mrs. Hugh Vernon White of Brookline.

The Trustees are: Carl M. Gates, President; Waldo W. Cole, Vice-President; Mark H. Ward, M.D., Secretary; Harold B. Belcher, Treasurer; Mrs. D. Brewer Eddy, Assistant Treasurer; Mrs. James L. Barton, Alden H. Clark, Francis L. Cooper, Frank A. Day, Mrs. Fred Field Goodsell, Mrs. Charles A. Proctor, Sargent A. Wellman.

Camera News

By Dorothy P. Cushing

THE UNCONQUERABLE SPIRIT

(*Above*) Disguised as an old woman to protect her from soldiers, Miss Chin Shu Tseng (*center*) walked from Lintsing to Tehchow, thence to Tunghsien by train. Now she works untiringly among the villages, a welcome friend as is evident from the face of the woman she is leaving. She learned to ride a bike. Miss Chin is a graduate of Goodrich Girls School, Bridgman Academy and had one year at Cheeloo Theological Seminary.

SIX MORE SMILES

We like to show missionary smiles—especially when they are on the faces of those working under great handicaps and strain. Here are some of our Peiping folk: front row, left to right—Miss Hazel F. Bailey, Miss Laura B. Cross, Miss Margaret Dow; second row—Mrs. Earle H. Ballou, Miss Anne B. Kelley, Miss Maryette H. Lum.

ABLE GOODRICH PRINCIPAL

Miss Ch'uan Keng Ying, Yenching University Graduate and former Bridgman Academy teacher, now Goodrich School, Tunghsien, head. Her face tells the story! She is the niece of James ("Jimmy") Ch'uan, banker in Peiping, leading layman in Kunglihui, delegate to Madras Conference.

HO! HUM!

It can't be she is bored so early in life? These summer days are so relaxing! Or maybe someone just asked her to subscribe to the Missionary Herald. Introducing Miss Priscilla Burton, daughter of Mr. and Mrs. Myron S. Burton, formerly of Fenchow, North China. Pa Burton is treasurer of the Massachusetts Congregational Conference and Missionary Society. Priscilla was just over three weeks old when this Candid Camera was taken of her by Dad. She is six months old now.

FOUR MEN ABOUT MINDANAO

(*Left to right*)—Dr. Fred Field Goodsell on his Philippine visit; Rev. Walter C. Tong, of Davao. He has a right nice smile, folks, the camera man was too quick! Dr. Frank C. Laubach and Rev. Proculo Rodriguez, General Promotional Secretary of the three church conferences on Mindanao. He was a delegate to the Madras Conference as were Dr. Laubach and Dr. Goodsell.

PLENTY OF LOCAL COLOR

Place: Guilhulgnan, Negros Oriental, Philippine Islands, an important mission outstation. Cast: Leading man, Dr. Douglas Horton, crossing foot bridge in foreground. Photographer: Dr. Goodsell. Backdrop: Tropical palms. Props: Rev. James F. McKinley's new Chevrolet beach wagon which runs loaded with folks to church conferences, carries the sick to hospital and doctors and nurses to the suffering. Even moves household belongings when floods wipe out villages. Has already traveled more than 1000 miles. Mr. McKinley is Dean of the Theological College at Silliman University, Dumaguete, P. I.

"WELCOME TO GOODSELL AND HORTON"

So reads the sign. Dr. Goodsell, Dr. Horton and Dr. Laubach visited the Misamis, Occidental church. They are the three somewhat ghostly figures in the second row. This is not a trick picture—they were really there! To avoid that early "faded look"—get tanned.

Secretarial Side Lights

The Director of Negro Work in the North

"HAROLD KINGSLEY, with his round face, bald head and athletic body, reminds one immediately of the well-fed preachers of middle-class America rather than of the prophet of a disadvantaged minority group. His business acumen and friendliness suggest the manager more than the mystic. In one of his sermons assailing the evils of gambling, he revealed middle-class standards of success and snobbery thus: 'Playing the races causes you to know people you ought not to know.' His emphasis on the virtue and value of labor and character makes you feel that this practical, positive and aggressive churchman represents more nearly than he realizes the pragmatic ideals of Booker T. Washington."

This estimate is taken from a thesis on *Three Negro Baptist Churches of Chicago* by Dean H. M. Smith of Chicago Baptist Institute. From the same source we quote the following first person account of Harold Kingsley's life:

"My mother was a member of the oldest Negro Baptist church in Mobile; but the dominant personality in our family was my maternal grandmother. She ruled not only our home, but our entire community as well. I can remember her well—slender, black and proud. I recall her saying with disgust to a shouting sister in church as I sat by her side in wide-eyed boyish wonder: 'My God-a-mighty, why do you holler so, the Lord can hear a whisper.'

"She had spent all of her life during and after slavery as a trusted house servant in the home of cultured and wealthy Southerners. Her habits, attitudes and interests all reflected their aristocratic background. Although she was a Baptist, she advised that all of us children should go to the Episcopal church maintained in Mobile by Northern missionaries for colored people. And in our family her advice was law and gospel.

"The real religion of my grandmother was education. Her constant refrain to us was, 'I don't want my grandchildren to be raised ignorant.' With this driving passion in her heart we were sent to the Episcopal church on Sundays and to Emerson School, an American Missionary Association school, during the week. Our religion stressed [illegible] rather than the mystical. There was no parade of piety.

"In the ambition of the maternal mistress of our family there was a great deal of downright snobbishness. As a heritage of her house-servant days in slavery she rigidly divided all Negroes into two classes: Field Negroes and House Negroes—to her mind like the Jews and the Samaritans, they should have no dealings with one another.

"I was my grandmother's favorite grandchild. She was the greatest influence in my entire life.

"From Emerson School in Mobile, I went to Talladega College. Two facts stand out as I think of my college life at Talladega. The

Harold Kingsley

growing influence upon me of the Y.M.C.A. program and outlook on life, and my rebellion against that which was considered 'proper and correct.'

"From Talladega I went to Yale Divinity School. At first my objective was to prepare to teach, and to teach Greek at that. Then I became interested through the department of practical philanthropy in the field of social work.

"I entered Yale a member of the Episcopal church who had spent all of his school life in Congregational institutions. While in New Haven, my desire to get in touch with the masses of the Negro group caused me to leave the Episcopal church and to enter the African Methodist Episcopal church. Personally, I am not anti-Episcopal, but I am anti-class, and the Episcopal as I have found it is a class church. After an experience of less than a year in an A.M.E. pastorate at Bridgeport, Connecticut, I became disillusioned and left the A.M.E. church. I now entered the Congregational ministry. This, you will remember, is the Church I had never joined, but under whose influence and domination I had received all of my education from the Emerson grade school in Mobile to Yale University in New Haven.

"For two years I was pastor of the Union Congregational Church of Newport, Rhode Island, our oldest Negro church. This was followed by three years as a field worker among our churches in Oklahoma and Texas with my headquarters at Tillotson College, which developed my self-confidence and helped me to make simple and direct contacts with all sorts of people.

"In 1917 I became director of field work among Negroes for the Central District, serving at the same time as pastor in Detroit for a year and a half and in Cleveland for four and a half years. After returning to Detroit for two years, in 1925 I came to Chicago in the two-fold capacity of pastor of the Church of the Good Shepherd and director of church work among Negroes in the north.

"When I came to Good Shepherd Church ten years ago I found sixty-six people who were split from the other Negro Congregational Church in Chicago, Lincoln Memorial. In less than two years our membership had grown to four hundred. (Since that time the church has handled about 2,400 people of whom 850 remain today—indicating the tremendous turn-over and constantly changing neighborhood.)

"My attitude toward white people may be characterized as friendly but realistic. I do not think of all white people as playing the role of Santa Claus. I refuse at the same time to make personal devils of them as a class.

"Living on the edge of town, my life was evolved with the growing city life of Mobile and also the adjacent country area, with plenty of water and woods affording fishing, swimming and hunting. Outdoor life always has been my recreation. This avocation prompted me to secure Good Shepherd Camp at Idlewild, Michigan, which we are equipping and operating for the benefit of the underprivileged of Chicago and vicinity."

Personnel

Ivy Craig

Ivy Elizabeth Craig arrived for furlough on the same ship with Louise Torrence the third week in May. She has been training teachers and teaching music at the Mount Silinda Institute in the East Africa Mission, and has always done a great deal of personal work among her students as well. Her friends know, too, how faithful she has been in her correspondence with those in America interested in the work of the Mission. In 1933 she also had printed at her own expense about a score of hymns and lyrics, the music of which she had composed; in several cases she had written the words, as well. These *Songs for the Master* were sent freely to those who could use them. People appreciating them could send gifts to Mr. Herbert G. Tovey, Director of the Music Course of the Bible Institute of Los Angeles. Miss Craig has entered with all her heart and soul into the lives of the people she works among, understanding their problems and their aspirations.

A short time ago she reported the two main events of the past school year: the opening and dedication of the Orlinda Childs Pierce Memorial Girls' School; and, even more important to her personally, the coming of Miss Evelyn Lyman to share the responsibilities and opportunities of the work.

A Kansas girl and an alumna of the University of Kansas and of Moody Bible Institute, she went to Africa under appointment by the American Board in 1920. Her home this furlough will be Ojai, California.

Lucille Day

LUCILLE ELIZABETH DAY arrived the middle of June for her furlough from the Marathi Mission in India where she has been Director of the settlement house called Gates Memorial Hall, or in Marathi *Christa Seva Mandir*. Here adult education, baby welfare, are carried on; there are weekly lectures, musicals, sports, Boy Scouts, Girls' Clubs, an employment bureau and a library. She wrote enthusiastically in January of the visit of Professor Ralph Harlow (with Mrs. Harlow) who helped organize a branch of the India Women's Council and reached with a Christian message a wide circle of non-Christians. Miss Day expected to attend in February the Bombay Women's Council and then run a Girl Guide Camp for the District for a few days.

Miss Day started her missionary service in Turkey, where she taught in the school at Brousa three years and in Thessaloniki one year. In 1930–1931 she attended the Hartford School of Missions and was parish visitor and director of young people's work with the Center Church of Christ in Hartford. And then was appointed to India where she served in Rahuri and in Ahmednagar before being transferred to Sholapur.

Lucille's aunt was Mary Graffam, the heroine of Sivas, Turkey, and this may account for her interest in foreign missions work when a child. Her mother, too, had wanted to go as a missionary to Turkey, but was prevented by the massacres. Born in Colorado Springs, Miss Day lived also in Oregon and California, and after graduation from Oberlin taught in El Paso, Texas.

Isabelle Phelps

REV. ISABELLE PHELPS has been authorized by the Prudential Committee of the American Board to return to North China for city evangelistic work at Paoting.

Miss Phelps' father, Rev. P. B. Phelps, was pastor of the Congregational Church of Lowell, Vermont. She received her Bachelor's degree from the University of New Hampshire, and her Master's degree from the Hartford Seminary Foundation School of Missions, previously having graduated from the Bible Teachers' Training School of New York City.

Isabelle Phelps

A graduate of Merrill Business College, she had three years of business experience in New York, chiefly in the office of the Student Volunteer Movement, and also served three years as pastor of rural churches in Maine, where she was ordained to the Gospel ministry.

In 1910 she was adopted as a missionary of the Eastern Maine Branch of the Woman's Board of Missions and appointed by the American Board to the North China Mission with location at Paoting. Here she first did general evangelistic work, followed in later years by Bible teaching and religious education in the Mary Morrill Women's School and Tung Jen Middle School.

Her initiation into war experiences came at the end of her first year of missionary service, with the overthrow of the monarchy. At that time large sections of Paoting City were looted and burned. During the famine of 1920-1921 she superintended extensive relief work for women and girls. When the Nationalist army advanced victoriously into the North her class work was sometimes accompanied by the more or less distant booming of guns.

In 1934 she returned to the United States and was prevented by the financial depression from resuming work in China. She has served for three years in the office of the American Board and has done missionary speaking in behalf of China in all the New England states during this period. Since coming to Boston her church home has been with the Park Street Congregational Church where she has taught a class of young women in the Sunday School. It is as the missionary of this Sunday School that Miss Phelps returns to China. She is sailing in August.

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Gladys Perry

GLADYS GERTRUDE PERRY has received permanent appointment by the American Board as teacher in the American Academy for Girls in Scutari, Turkey. She was first engaged for a three-year term in the school for girls at Merzifon, and after a two-year period in the United States, was reengaged in 1936 for a three-year term at the Scutari school.

Miss Perry was born on a little farm near Adams, Nebraska and lived there till her people moved into the town about 1926. She took her B.A. degree from Doane College in Crete, Nebraska, then taught

six years, interrupted by a year as Y.W.C.A. Secretary before her first appointment to Turkey in 1931.

Her adaptability is shown by her satisfactory adjustment to a new school when she went out the second time, although the change was a disappointment to her. She has a sympathetic understanding of the people of the country, and shows an especial interest in her girl students during their recreational hours. Her humor and cheerfulness are contagious. She has deep convictions that make themselves felt in her personality and life.

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Rev. M. G. Papazian

THE degree of Doctor of Divinity was conferred May 12 by the Pacific School of Divinity in Berkeley, California, on Rev. M. G. Papazian, who for twenty-five years has been pastor of the Pilgrim Armenian Congregational Church in Fresno, California.

Mr. Papazian was born in Turkey in 1865; graduated from Central Turkey College, Aintab, 1882, and from Yale Divinity School in 1889. He was ordained to the ministry in Rowley, Massachusetts; was Minister of the First Congregational Church of the town for two years and a half, and there married Miss Marie E. Foster. Next, for fifteen years he was Minister of the Haik Evangelical Church in Aintab, Turkey; then of the Armenian Evangelical Church, New York, 1908-1914, going to Fresno in the latter year. Part of Dean Muilenburg's citation was:—

"Author of excellent books in English, Armenian, and Turkish, devoted student of the Bible and outstanding leader among your own people both in America and abroad, your career has been a long and notable one. It has been distinguished by its usefulness, its sound learning, the nobility of your character, and your deep religious devotion. Your influence has been extended beyond the confines of denomination and race. You have lured men from humdrum and commonplace to the inexhaustible riches of Christ."

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Katherine McElroy

KATHERINE LOUISE MCELROY has received permanent appointment by the American Board to the staff of the Orlinda Childs Pierce College in Athens, Greece. She will teach and become the successor of President Mills on the latter's retirement in a year or two.

Katherine McElroy

Miss McElroy's background, training, and teaching and administrative experience have fitted her unusually well for the new position. Her father was for twenty-five years a professor at Princeton University; later went to Oxford University in England as a lecturer and is there still. Her mother was a Vassar graduate. Miss McElroy, after years in private schools, two years in French schools, took her B.A. from Barnard College, her B.Litt. from Oxford University—from which she receives her Ph.D. this June, and her B.D. from Union Theological Seminary. She taught in Wells College and was Dean there for two years, ten years later; was instructor and then assistant professor of Biblical History in Wellesley College, 1929-1935. Besides this she has worked under Superintendent Keck in South Dakota for three months and for nine months was assistant to Dr. Maude Royden of the Guildhouse, London.

She is a member of the Broadway Tabernacle in New York City.

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Mary McClure

MARY LOUISE MCCLURE arrived for her furlough about the middle of June. She has been head of the Bible Training School in Fenchow, China which alone of the schools there was following its regular curriculum when Miss McClure last wrote in November; she had also extra classes of women in her home. The mission compound was filled with refugees part of the year; they were assigned so many to a room in the big school buildings; and classes were organized for various age groups. She wrote of the fearlessness and devoted service of the two evangelistic superintendents, Mr. Shih and Mr. Chang, who after the city was taken in February, 1938 had traveled constantly back and forth between the city and the village churches on the plain, giving encouragement and help to the isolated evangelists and their groups of Christians. In February, 1939 conditions in the provinces of Shansi and Shantung have been more quiet, guerilla activities continuing but accomplishing nothing significant.

Miss McClure is a Massachusetts woman. After graduating from Oberlin in 1918, she went out

to the Harwood Bible School, which she has thus served for over twenty years.

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Emma Noreen

EMMA BERTHA NOREEN, R.N. arrived from Fenchow, China with Mary McClure. She has had the supervision of nurses in the Harwood Memorial Hospital and has had special charge of the women's section. The past year and a half of course has been pretty terrible for any hospital in China, but especially so in the Fenchow area. For a while a military hospital sent the mission hospital its most serious surgery cases until it moved southward, when Harwood had no aid in caring for the sick and wounded. But churches and individuals contributed money and women helped daily in making what supplies could be made on the spot. The physician in charge, Dr. Walter Judd, left last summer for his furlough, and since that time a Chinese physician and Miss Noreen have carried on.

Emma Noreen is a Minnesota product; attended St. Mary's Training School, Mayo Clinic; became assistant supervisor there; was appointed by the American Board in 1926.

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William Hall

WILLIAM WEBSTER HALL, JR., who has taught for eight years in Near East Colleges, has been Dean for four years of the American College in Sofia, which is a development of schools for boys and girls founded by the American Board Mission in the Sixties, has been elected President of the College of Idaho at Caldwell, Idaho.

Dr. Hall is a graduate of Princeton University and of Union Seminary in New York. He received his Ph.D. from Yale in 1937, submitting as his thesis a history of the American Board Mission in Bulgaria from 1878 to 1918, which he called *Puritans in the Balkans;* this was printed last year in Sofia, and was reviewed in our May issue, page 223. There an error was made in the name of the book, however, due probably to a subconscious memory of the title of William Allen White's book about Calvin Coolidge.

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Edith Jacobs

THIRTY-FIVE years of faithful service in the Negro schools of the American Missionary Association was completed by Miss Edith Jacobs upon her retirement from the staff of LeMoyne College in June.

Edith Jacobs

A Connecticut Yankee who has always claimed Middletown as her home, Miss Jacobs was first appointed by the Association in 1902. Except when on leave of absence, her service has been continuous, either as a teacher of domestic art or as a matron. She went to Talladega when the standard salary was $20 a month. From 1906 to 1913 she was at Dorchester Academy amid the swamps of southeast Georgia. Her next assignment was to Brewer Normal School at Greenwood, South Carolina, which has since been absorbed into the local school system. Since 1925 she has been at LeMoyne in Memphis, Tennessee, which she has seen develop from a high school into a Grade A college. Latterly her task has been to look after the comfort of the faculty.

Ministering to the well-being of others has agreed with Miss Jacobs. The years have passed easily and happily for her. Although supposedly retired, she expects to find plenty to do in Connecticut.

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Golden Weddings

ONE golden wedding anniversary of retired missionaries of the American Board was celebrated May 30 at Long Beach, California, and another will be celebrated after this issue of our magazine comes off the press—on July 5 at Claremont, California.

Rev. and Mrs. John Campbell Martin were active missionaries in the Near East from 1893 to 1927, first in the Central Turkey Mission at Hadjin, Marash, and Aintab; later in Aleppo, Syria. Dr. Martin is a Prince Edward Island man and a McGill College alumnus. Mary Isabel Cameron Martin is a New York State woman. Their daughter Jessie is principal of the American Academy for Girls in Scutari, Turkey.

Rev. and Mrs. Horatio Bannister Newell served in the Japan Mission for forty-four years. Miss Jane Cozad went to Japan the same year —1887—that Mr. Newell, a "Man from Maine" and an Amherst graduate, did. They were married two years later. Living at first in Niigata, then in Matsuyama, they worked for the Japanese community in Seoul, Korea, from 1923 to 1930. We congratulate both couples.

Priscilla Chase

Priscilla Chase

ON September 1 Miss Priscilla Chase of New York City will become Director of Religious Education and Young People's Work for the Ohio Conference.

Miss Chase is both a daughter and a sister of the parsonage. She grew up in New England and graduated from Middlebury College in 1923. After a period of service in the offices in New York she was commissioned for missionary service in the South by the Church Extension Boards on April 15, 1926. For nearly ten years she was an "extension worker" among the churches in Tennessee, Indiana and North Carolina, helping them in the fields of religious education and young people's work. In this capacity she became the patron saint of the church at Albemarle, North Carolina, which is composed almost wholly of cotton mill people.

Since 1936 Miss Chase has been assistant in the Town and Country Department of the Board of Home Missions with special responsibility for recruiting and directing Student Summer Service, which employs 100 college and seminary boys and girls each summer. She has also taught in summer conferences and institutes and leadership training schools, specializing in children's work, missionary education and worship.

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Ida Mary Ingle

IDA MARY INGLE, who has served a two-year term as teacher in the Girls' Department of Anatolia College in Thessaloniki, Greece, has received full appointment from the American Board, her support to be provided by the College. She went to the school in the middle of the school year to fill a vacancy—which is always a difficult thing to do—and although she had had no training or experience in the sort of teaching that fell to her lot, she entered upon her work and life in the new environment quietly and simply, was thorough and methodical in her teaching, friendly with the girls, sane in outlook, loyal to her Christian faith.

Mary Ingle

She was born in London, England; her parents now live in Italy. In these two countries she received her early education, but received her B.A. degree from Pacific University, Forest Grove, Oregon and studied a year at Chicago University, where she is now working for her Master's degree. She is a member of the Plymouth Congregational Church in Seattle, Oregon.

Say It With Pearls

By Fred Brownlee

FLORISTS bid us "say it with flowers." Not so when it comes to a thirtieth anniversary. To omit pearls then would be as big a mistake as to omit gold for a fifty-year and diamonds for a seventy-five-year anniversary.

Miss Louise Allyn went from her home and the Congregational Church of New London, Connecticut, to Athens, Alabama, thirty years ago. There she became principal of Trinity School which was founded by the American Missionary Association in 1866.

Her predecessor, Miss Ida Hubbard, had been called to be matron of the boys' hall at Talladega. Miss Hubbard, creeping on toward ninety years of age, is living in Lebanon, New Hampshire. She wrote us the other day that she would like to get into the work again.

There is something about our A. M. A. work which keeps us young, hopeful, and ambitious. We told Miss Allyn that in joining the fellowship of the retired she is assured continued youth, health, and long life. In recent years two in that fellowship have become centenarians.

Continued youth is correct when it comes to Miss Allyn. I have known her for almost twenty years. She is as young and gracious and beautiful as she was at the time I first knew her.

But we started to talk about

pearls. A family party had been arranged for students, staff, friends, and patrons at Trinity School on Wednesday night, April 26. There were games, refreshments, speeches, and a grand march. It was easy to make speeches for there was so much that could be said about the good things Miss Allyn has done and the fine way in which she has done them.

When it came to the A. M. A. speech, it was given point with a pin—a beautiful white gold brooch with a pearl in the center. Miss Allyn likes pearls; she *wanted* a pearl pin. Now she has it—a lovely token of the appreciation and affection of the A. M. A.—which means all its directors, officers, executives, teachers, and students past and present.

Miss Allyn has led Trinity School successfully from a primary school to a high school, meanwhile having gotten the school board to establish a public primary school. She saw the school building burned down and rebuilt within a few years after her arrival. She added a spacious auditorium recently, raising seven thousand dollars toward the cost from the citizens of Athens. She doubled the campus and raised the money locally to provide a house and garden for Miss Perkins, one of her retired teachers.

Everyone in Athens, of both races, has a good word for Miss Allyn. If they should call an ecclesiastical conclave, someone would make a motion and there would be a unanimous vote to canonize her

Louise Allyn

"Saint Louise." No saint of old has more deeds of kindness to her credit. Under her leadership Trinity became more than a school. She made it a house of refuge as well. The sick, the poor, the troubled, the ambitious, beat a path to her door, seeking comfort, aid, encouragement, and counsel.

A true "Yankee," Miss Allyn hates debt like poison. Trinity School has not closed with a debt of her making in thirty years.

"It is time to buy coal at the best price for the coming year," she wrote me the other day, "but if the money cannot be advanced on next year's budget, I will not buy any coal no matter how much the discount is at this season, for I do not intend to leave Trinity School in debt."

Miss Allyn has been as much interested in our churches as she is in our schools. The Reverend William J. Turrentine, who retires this year as pastor of Trinity Church, could not have carried on without Miss Allyn. Not only has she been loyal and faithful in working with him, but she has also taken an interest in all the churches. She attended the Association and State Conferences, has been frequently at the Kings Mountain Conference, and has known and has been known and loved by all the ministers.

The old school and the old church will not seem like themselves without Miss Allyn. Athens itself won't be the same any more. But memories have their way of keeping alive. Love has a big heart and long arms. Wherever Miss Allyn goes, Trinity will be in her heart and Athens in her embrace. She will not forget and she will not be forgotten.

However, we are trying not to think of the void she will leave, but rather of the work she has developed for some strong, courageous, and far-seeing successor. A great opportunity awaits the person who will succeed Miss Allyn.

When she went to Athens hers was very much a lone job. She bequeaths to her successor a fine group of coöperators.

"Miss Allyn has done a fine work," everyone, of both races, in Athens is saying. "Trinity School must go on. We hope the A. M. A. will find a successor whom we will like as well as we like Miss Allyn."

A Unique Ordination

Rev. Hilda Ives, President New England Town and Country Church Commission, lecturer on the Rural Church in the Andover-Newton Theological School, participated in the ordination of her son Charles on June 4 in the same church in which she herself was ordained—Williston Church in Portland, Maine. We believe this is the first time in Congregational history that a mother has had such a privilege.

Books

The University of Chicago Press published in April an extremely interesting and valuable book: *Making the Bible Live* by Georgia L. Chamberlain, Contributing Editor of American Institute of Sacred Literature Studies and author of three other books on the Bible. She takes the personalities of the olden times, shows what background they had in the life of the period. She takes each book of the Old Testament, shows how its values met the needs of the people of its era, and meet the needs of the present day. One chapter is entitled "Collecting and Revising Early Traditions"; one is "Politics Versus Religion"; another, "A Problem Poem"; another, "The Great Hymnbook." She gives results of modern scholarship without bothering her readers with the processes. The book introduces young people to the Bible in a fascinating way. A quotation from the twelfth chapter illustrates this. "A little lad in a class taught by the author listened breathlessly on two successive Sundays to stories from Jeremiah which were intended to help the children to appreciate him as a man. At the end of the second hour he raised up his leaning figure with a great sigh and said, 'Oh, I just love Jeremiah.'"

Fleming Revell publishes in 1939 a revised edition of a book brought out eight months before the end of the World War: *The Meaning of War*, by James W. Johnson. Statements written by the author at different times in the years 1915 and 1916 were an attempt to find the cause of the war and to suggest a method to ensure peace. *"I was in Prison"* by Charles S. Macfarland consists of letters from prison-bound pastors in Germany which, censored as they were, were printed in a volume, of which 20,000 copies were circulated in Germany before they were discovered by the secret police and confiscated. One or two copies fell into the hands of English travelers, were translated by Dorothy Frances Buxton and Vincent Brun, and Dr. Macfarland has "simply sought to set them in an interpretive framework of facts which disclosed their own significance. . . . These letters speak for themselves with both charm and courage. . . . Overestimation of the sad and sinister situation is hardly possible."

In Memoriam

Edith M. Coon

The news of the death of Edith Coon on June first in Ceylon, where she was spending her summer holidays, comes as a stunning blow to all who are or have been associated with the Woman's Christian College, Madras. Miss Coon came to Madras at a very early stage in the history of this international and interdenominational Missionary College, in 1916, the second year of its existence. She had been selected by the Governing Board, from her position as one of the younger members of the mathematics department at Mount Holyoke College, to be the American Vice-Principal, to work together with Miss Eleanor McDougall, the English Principal. She has held that position ever since, and when at the time of Miss McDougall's retirement fifteen months ago, tributes were being offered for her great work as Principal of the College, it was evident in India, in America, and in Great Britain, among all who knew the College, that a large part of the profound satisfaction for what had been done in and through the College, arose from the unique coöperation between these two women of different nationalities and widely differing gifts and temperaments.

Edith M. Coon

Miss Coon's work in the College, officially, was divided between her teaching and her administrative work. She opened the physics department on her arrival and continued as Professor of Physics throughout her twenty-three years of service. Many an alumna of the College will bear grateful witness to the training she has received in Miss Coon's laboratories in accuracy and precision. Her department was a model of order and care and the present excellent condition of the beautiful white science building which housed it, itself very largely of her

planning, is now, 14 years later, a tribute to her conscientious care of its cleanliness and repair.

It was doubtless these very characteristics of conscientious thoroughness and integrity that marked her from her first term as the ideal person to be Treasurer of the College. For her care of its financial affairs the members of the Council of the College, and its Executive Committee, had always the most profound respect and admiration. But for Miss Coon herself, the carrying of this administrative burden was an act of real sacrifice and characteristic unselfishness. She loved her teaching, and the hours at the Treasurer's desk made it impossible to give to it the attention which she knew it needed. It was a particular sacrifice and a great loss to that side of College life that in recent years she had to give up the teaching of one of the regular College Scripture classes, which she always felt to be the heart of her missionary work.

For a brief time it seemed that she might be set free from the Treasurer's labors, when the College, recognizing that the burden was too great for any member of the staff who was doing full time teaching, appointed an additional staff member primarily for administrative work. But the period of freedom for other work was brief and when, two years ago, it became clear that financial curtailments were necessary if the College were to continue to live, Miss Coon was herself on the small finance committee which was forced to recommend that the College do without the additional staff member. Miss Coon again quietly accepted the burden, with the help of a junior Indian colleague who acted as Assistant Treasurer. When she went away to Ceylon for her holiday at the end of April she had just completed the laborious task of compiling the annual "financial returns" to be sent to the Government.

It must not be forgotten that Miss Coon was also Vice-Principal. This meant that the Principal was constantly consulting her, that she must always be ready to assume responsibility in the Principal's absence, and that during the Principal's furlough years she was in full command as Acting-Principal. Those of us who were her colleagues during those years could not enough admire the quiet courage and sweet grace with which she carried us through.

She did not wish to be Principal. And when the difficult time came for the College to part with its first and greatly loved Principal, and to adapt itself to a new regime, it was Miss Coon who was the pillar on whom the new Principal leaned, and who led the staff in giving Miss Rivett from the first fullest loyalty and affectionate friendship. We can be profoundly thankful that they had this one year together.

Yet all this does not give a full picture of the place Miss Coon filled in the College. In practical affairs, "making the wheels go round," she was the one to whom everyone instinctively turned, whether it was putting in new fuses in electrical emergencies, repairing the College clock, making gas for the science building or dealing with architects and major repairs. She drafted the College academic schedule, supervised the official preparation of examination papers, and many, many other things which we shall only

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begin fully to appreciate as we try to carry on without her.

But, more than all, we shall miss the gentle thoughtfulness for others which arose spontaneously from her deeply rooted Christian life. There is no one on the Staff who cannot give personal instances of her particular kindness and thoughtfulness, at cost of time and work to herself.

It is impossible to imagine the Woman's Christian College without Edith Coon. It was her life, and she was inextricably interwoven into its life, academic, administrative, spiritual. But in our deep loss, we cannot but give our profound thanks to God for that life, and take inspiration from it to go forward, that the Christian missionary cause for which it was given, may ever widenningly witness in India to the love and the saving power of Christ.

ELEANOR D. MASON,
Assistant Secretary of the College Council

Caleb Lawrence

"Be thou faithful unto death, and I will give thee the crown of life," was the message to the Church of Smyrna. And in the passing of Caleb Wakefield Lawrence there ended the earthly life of one whose service of thirty-seven years in the city of Smyrna strikingly fulfilled the ancient word.

Born in the home of a Congregational pastor, the late John Lawrence; trained in business; Caleb Lawrence as a young man was led to Turkey through the service of his sister, Miss Clara Lawrence, long a member of the Western Turkey Mission. He first went out in 1896 as a term worker in what was destined under the dynamic leadership of Dr. Alexander MacLachlan to become the International College. Mr. Lawrence's first interest, one he never lost, was in natural science, and with the students he wandered over the hills, studied the archeology, and scanned the stars of the clear skies of Asia Minor.

Captivated by the call to service, he followed for some years the extramural courses at Queens University, from which on his first furlough he earned an honors M. A. degree in history and literature. Into the life of the College he threw all his energy and devotion. He built up the library, gathered an unusual collection of pictures and slides to supplement the rich section on the Near East, encouraged the literary efforts of the young men—all as side lines to his teaching in history and English literature. His time and energy were poured without stint into the College which he saw develop from a small school in the city, to the institution on its large campus in the suburb called long before by the Romans, "Paradise."

During the latter part of the World War, while on furlough from Smyrna, he served overseas, where his knowledge of French placed him in important executive responsibilities with the Foyer-des-Soldats. He was in the thick of things, often under fire and in grave danger, but his quiet manner and sure confidence not only brought him through unscathed, but made him a tower of strength to others. He also carried heavy responsibilities in relief work in Turkey during the War.

"He was the first American to become permanently associated with the College," writes President Emeritus Alexander MacLachlan. "He not only was a popular and efficient teacher in the classroom but he also won the confidence and esteem of the students in

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Month of May, 1939	7,465.18
Total for Year ended May 31, 1939	$78,882.90

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his associations with them in their Y.M.C.A. and other student organizations. He was also a man of keen literary tastes and has written considerable poetry of no mean quality. In times of special stress in the life of the community he was always an efficient helper. Perhaps his outstanding service in this respect was his chairmanship of 'The Smyrna Disaster Relief Committee' in the autumn of 1922."

Professor Lawrence was married in 1904 to Miss Helen Lewis, granddaughter of a pioneer British missionary, and to them were born six sons and one daughter, all of whom, with Mrs. Lawrence, survive him. Since his retirement in 1933 he and his family have lived on their farm in Norton, Massachusetts, where early on May 22 he fell asleep. He had multiplied his life in generation after generation of young men in the Near East, finding in his service an ever broadening joy, and living to see many of the ideals for which he had served actually realized in the life of the young Turkish Republic.

CASS ARTHUR REED

The Chronicle

APPOINTMENTS

Miss Dorothy G. Blatter of Albion, Nebraska, re-engaged for a term of three years as teacher in the American Academy for Girls, Scutari, Near East Mission.

Miss Gladys G. Perry of Istanbul, Turkey, a missionary designated to the Near East Mission, the American Academy for Girls, Scutari.

Miss I. Mary Ingle of Chicago, Illinois, a missionary designated to the Near East Mission as teacher in the Girls' Department of Anatolia College.

Miss Katherine L. McElroy of Oxford, England, a missionary designated to the Near East Mission for teaching and administration in the Orlinda Childs Pierce College, Ellenico, Greece.

Mr. Edward Walter Smith and Mrs. Lucia Walker Smith of Union Seminary, New York City, designated to the Foochow Mission.

FURLOUGH AUTHORIZED

Rev. and Mrs. Edward L. Nolting of the Madura Mission, beginning in the spring of 1940.

SAILED FOR THE FIELD

Dr. and Mrs. Robert M. Kennedy, from London, May 20, joining the Ceylon Mission.

ARRIVALS ON THE FIELD

Miss Sylvia T. Eddy, at Istanbul and Talas, Turkey, in May, returning to the Near East Mission.

Rev. and Mrs. John P. Dysart, at Chikore, Rhodesia, Africa, May 6, returning to the East Africa Mission.

ARRIVALS FROM THE FIELD

Rev. and Mrs. Merlin W. Ennis of Sachikela, West Africa, in New York, May 4.

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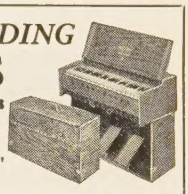

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Rev. and Mrs. Azel A. Martin of Batlagundu, South India, in Boston, May 8.

Miss Ruth C. Cowles of Johannesburg, South Africa, in New York, May 14.

Miss Gertrude Harris of Ahmednagar, India, in New York, May 19.

Dr. and Mrs. Jesse K. Marden of Athens, Greece, in Boston, May 21.

Mr. and Mrs. Samuel J. Curtis, Miss Louise F. Torrence, Miss Ivy E. Craig, of Mt. Silinda, East Africa, in New York, May 22.

Rev. and Mrs. Charles M. Warren of Kyoto, Japan, in Vancouver, May 30.

BIRTH

To Mr. and Mrs. (Edith Fuller) Stewart E. Aitken Cade of Southern Rhodesia, April 17, a daughter, Shirley Jeanne.

DEATHS

Professor Caleb W. Lawrence, formerly of International College, Smyrna, Turkey, at Norton, Massachusetts, May 22.

Miss Edith M. Coon of the Women's Christian College, Madras, South India, at Kandy, Ceylon, June 1.

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